

# AMERICA

## A CATHOLIC REVIEW OF THE WEEK

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### CHRONICLE

**Republican Régime is Ending.**—The last session of the 62d Congress opened on Monday, December 2. This marks the beginning of the end of the control of the Government that the Republican party has maintained for the last sixteen years. The Senate, immediately after convening, adjourned out of respect to the memory of Vice-President Sherman and Senators Heyburn and Rayner, who died during the comparatively short recess. The one great task of Congress during the session is to pass the annual supply bills. Eliminating the three days a week which are devoted to special legislation, under the House rules, there remains actually less than one month for the consideration of annual budgets, which will carry in the aggregate \$1,000,000,000. The Senate must dispose of the Archbald impeachment. Outside of these it is expected that there will be few if any important subjects brought up for consideration.

**Praises American Diplomacy.**—President Taft in the annual message which he sent to both houses of Congress deals exclusively with the foreign relations of the United States. It is the last of the regular annual messages which the President will send to Congress upon this subject, and because of that it has to some extent the nature of a review of the progress of diplomacy in the Taft administration. Additional communications on other subjects will follow. The more striking features of the document are a note of warning to European powers which, by indirect means, continue to discriminate against American trade; a strong appeal to Congress to raise the great foreign policies of America above mere questions of partisanship; a triumphant vindication of the diplo-

macy of the Administration, which is characterized as that of "dollars versus bullets"; a just pride in the enormous expansion of American trade, the fiscal year 1912 showing the total exports to have a valuation of \$2,200,000,000 as compared with a fraction over \$2,000,000,000 the previous year; and an earnest appeal for joint action by Congress and the Executive to open new markets for American industries. The message is a comprehensive outline of the foreign policy during the Taft administration, a period marked by valuable reorganization and development of the diplomatic and consular services under the direction of the Secretary of State.

**Valuation Bill Passed.**—The bill empowering the Interstate Commerce Commission to make a physical valuation of the property of railroads and other common carriers was passed by the House on December 5 without a dissenting vote. An amendment adopted provides that the proposed investigation shall also cover questions pertaining to the issuance of stocks and bonds by common carrier corporations, and, particularly, methods to prevent the issuance of stocks and bonds by such corporations without full value being received therefor.

**Filipino Independence Bill.**—The Jones bill, which has already been introduced in the House, provides for complete Philippine independence by 1920. According to advices reaching Governor-General Forbes, at present in the States, this matter has already begun to do harm in the Philippines, and probably will seriously interfere with legislation in the Philippine Assembly. The fact that Representative Jones is the chairman of the Committee on Insular Affairs, that his bill is in accordance with the

Democratic platform and that he proposes to apply for a special rule for its consideration practically insures its passage by the House this session. According to the *New York Tribune*, the President, on December 5, sent for Representative Olmstead, the ranking Republican member of that committee, and told him that if the bill were sent to the White House he would veto it before the ink on the measure had time to dry. President Taft regards the Democratic program as a grave injustice to the Filipinos and as likely to do infinite harm to the islands.

**Must Split up Harriman Lines.**—The Supreme Court of the United States ordered the dissolution of the merger of the Union Pacific and Southern Pacific Railroad systems, sustaining the contention of the Government that it constituted a combination in restraint of interstate commerce, in violation of the Sherman anti-trust law. The decision of the United States Circuit Court for Utah that the two systems were not competing carriers and therefore the merger was legal is reversed. The crux of the decision lies in the court's declaration that if the stock interest acquired by the Union Pacific Railroad in the Southern Pacific was sufficient to carry with it control, even though it was less than a legal majority, the act was illegal. The Government contended that proof of the restriction of competition was found in the deterioration of service, increase of rates and the prevention of the construction of new lines. The merger of the two great transcontinental railroads was consummated by the late Edward H. Harriman. His effort to bring the Northern Pacific and the Burlington under the control of the Union Pacific was thwarted while he was yet living by an earlier decision of the Supreme Court, which checked the absorption of the transcontinental lines of the North.

**Canada.**—Prime Minister Borden on December 5 introduced a bill in the House of Commons giving \$35,000,000 to England for the building of three dreadnoughts for the imperial service. His speech was cheered by the crowd who listened to it. The ships will be built under direction of the Admiralty. Mr. Borden read a despatch from the Admiralty stating England's present naval strength and showing the strength of Germany, and telling how England has had to withdraw a great percentage of her naval forces from the other parts of the world and to concentrate them in the North Sea. The bill will be discussed on its second reading. Sir Wilfrid Laurier, opposition leader, complimented Mr. Borden for his temperate statement.—The Winnipeg Liberal Association at its annual meeting has endorsed the Laurier naval policy.—The Canadian Government proposes to take an active part in the diplomatic contest over the interpretation of the Hay-Pauncefote treaty in its application to the Panama Canal act.

**Great Britain.**—The patriotism of Canada's proposed gift of three dreadnoughts for imperial defense is praised

in many papers, but the *Radical Daily News* says: "The political consequences must be very grave," and adds that "a tremendous and most hazardous step is being proposed." The *Daily News* refers chiefly to the presence of a Canadian Minister in London on the Imperial Defence Committee, which it maintains is irreconcilable with the control of the Canadian and Imperial Parliaments over their own Ministers. The *Daily Chronicle* also refers to difficulties about the gift, assuming that the words of Premier Borden mean that the British Government will be pledged to explore the possibilities of something like a federation for purposes of naval defence and in foreign policy between Great Britain and Canada.

—The Admiralty, in a memorandum prepared for the Canadian Government, sets forth a comparison between the German and English fleets from 1888 to 1915, showing a steady increase in the ships of Germany. It says the reserve strength will steadily diminish every year more rapidly if the new construction of Germany is increased or accelerated. This applies to home waters, where it is evident that in 1915 the British squadron will not suffice to fulfil the requirements and its whole composition must be reconsidered.—The Liberal success at the Bolton election, where defeat was expected, seems to have settled the question of a possible Home Rule defeat in the House of Commons. T. P. O'Connor, speaking of the outlook, says: "The present prospect is that the Home Rule bill will pass its third reading in the first week of January, will be rejected by the House of Lords in February, and will be passed the second time by the House of Commons about May 2. The possibilities then present themselves that either the Tories will resolve to continue the fight to the bitter end and postpone Home Rule till April, 1914, which is the latest day they can, or that the more rational section will suggest negotiations for the purpose of finding some means of giving further concessions."—Speaking at Aberdeen on land reform Lloyd George insisted that the first essential social reform was a thorough change of the land system. Whole forests and highlands were at the present moment depopulated and devoted to deer and grouse shooting.

**Ireland.**—Since the defeat of the Government on a financial amendment to the Home Rule Bill in a cleverly planned snap division, the fortunes of the Bill have improved. The amendment was rescinded by a majority of 111, and latterly the majorities have been ranging from 130 to 170. An amendment proposed by the Government itself, seems likely to prove more dangerous than the Unionist suggestions. To please a few recalcitrant Liberals they have announced their willingness or purpose to delete the clause permitting the Irish Government to make a ten per cent. reduction on duties imposed by the Imperial Parliament. Its only taxing power would then be confined to increasing existing taxation, and even the revenues so raised, like all other taxes levied in Ireland, shall be paid not into the Irish,



but the British Exchequer. Then a portion of it, to be determined by a Board consisting of two Irish and three British members, and called "the transferred sum," shall be handed over to the Irish Exchequer, so that in the levying or control of taxation, the Irish Parliament, especially if the new amendment passes, will have little to say. A readjustment is provided for at a later period, conditional, however, on the Irish Government being able to strike a balance under its cramped circumstances. Lord MacDonnell has protested against postponing to an indefinite future the determination of principles now ripe for settlement. Ireland will accept anything the Government enacts for the sake of self-government, "trusting to the chances of the future to reduce present hardships. But rancor begets rancor, and as a fruit of a hard settlement we may have in Ireland a discontented and sullen spirit." Mr. Lough and several leading Liberals, as well as the Nationalist papers, dislike the Government proposals.

**Rome.**—The Holy Father again reproaches the Italian clergy, not only with their listlessness, but with their disposition to criticise the acts of the Pope. The *Osservatore Romano*, which is the only paper in Rome that has the approval of the Holy See, is not read. It does not appeal to the people, or even to the clergy at large, and with the exception of the *Corriere d'Italia* all the rest of the press is anti-clerical. This spirit of apathy is observable also outside of Italy.—The Godless condition of the schools is comparable even to that of France, and the same persistent excision of everything Christian in the text books is being pursued with unrelenting vigor.—Cardinal Ferrata will be the Papal Legate to the Eucharistic Congress at Malta next April.

**Spain.**—The assassination of the Prime Minister has aroused Spain, first to detestation of the crime and the lawless agitation that is supposed to have led to it, and secondly to a reassertion of loyalty to the King. Impressive meetings have been held in various places, irrespective of political parties. Particularly noteworthy were the assemblies of young men in the two great centres, Madrid and Barcelona. And in these, as elsewhere, the recent attempt to glorify the memory of Ferrer was bitterly denounced. At the meeting in Madrid, in particular, many prominent personages were present, and the speeches were remarkably brilliant. An official—we may say a military—Mass was celebrated in the largest church in Madrid, in which the Eucharistic Congress was held, San Francisco el Grande, on Nov. 20, for the repose of the soul of the dead statesman. Prince Carlos assisted in the name of the King. There were present the official world, ambassadors, the leaders of both political parties, civil and military authorities, the Pronuncio of the Holy See, and detachments of soliders. During the Mass the artillery fired repeated salvos.—Count Romanones, the act-

ing Premier, whose political past has not been reassuring, has made, so far, a favorable impression. He has approached only the question of the budget and the French treaty regarding Morocco, thus giving the impression that his position is but temporary.

**Portugal.**—When the Government broke with the Holy See it was announced that 800 priests had thrown in their fortunes with the new movement by accepting Government pensions. When the list was published it was found that many of the alleged pensioners had departed this life some years ago, that others had never been heard of in the diocese to which they were said to belong; and others again were in remote mountain parishes, and were unaware of the purpose of the proposal made by the politicians, so that at present it turns out that only 200 have accepted the bribe, and every day some of those delinquents are straightening things out with their bishops.

**France.**—M. Poincaré announced in the Chamber of Deputies that in case of war France would stand by its allies, namely, England and Russia. He was warmly applauded. "The peace of Europe must be maintained," he said, "but we must maintain respect for our rights and keep our national dignity." He pointed out that none of the Great Powers had any policy of territorial expansion, but France occupied a special position with regard to Turkey, for the reason that it possessed great financial interests in the Ottoman Empire. Indeed, France was Turkey's chief creditor.—Even Frenchmen of anti-religious tendencies are scandalized at the treatment of the Abbé Soulange-Boudin. He rebuilt, at his own expense, the church of Notre Dame de Plaisance, and also a presbytery for the accommodation of the clergy. The Department of Domaines has not only claimed the property, but has instituted proceedings against the priest for arrears of rent amounting to \$1,500 incurred by him for having occupied the presbytery since the application of the Law of Separation. The Abbé is naturally averse to paying rent for a private house which he himself has built at his own cost. The case is to be tried at the Palais de Justice, and fair-minded people the world over will be interested in the result.

**Germany.**—The Imperial Chancellor, in a carefully worded speech, declared that in case of war Germany would stand by her allies "true, fast and resolute." Ever since the summer the Powers had been aware of the formation of the Balkan Confederacy, he said, and during all this period no serious difficulties had arisen between them. He did not therefore believe that any such would arise in the future; yet in the work of reconstruction in the Balkans Germany must receive a hearing, and will be faithful to her allies. Should the latter, however, be attacked by a third party Germany must take the field and fight to redeem her pledges of alliance and to maintain the safety and prosperity of the nation. He spoke

in friendly terms of Turkey, whose continued existence, he said, was desired by all the Powers. There was no truth whatsoever, he strongly asserted, in the statement that any of the Powers were seeking territorial acquisitions in Turkey. The Chancellor's speech was very favorably received, although it was bitterly attacked by the Socialist Ledebour. Dr. Spahn, the Centrist leader, insisted that Germany must satisfy her obligations towards her allies; but in the name of the Centre expressed the desire that, whatever arrangements may be made in regard to the Balkans, religious liberty should be assured for all the Christian Balkan nations.—Significant of present conditions is the reminder issued to all German diplomatists by the Imperial Chancellor, of a Bismarckian regulation which had practically lapsed into desuetude. It forbids the marriage with a foreigner to all officials in the foreign diplomatic service. Such a step is hereafter to be regarded as equivalent to a resignation on the part of the official.—The vote of censure brought against the Government by the Social Democrats relative to the meat famine was rejected by 174 to 140 votes. Socialists, Progressives and Poles voted in its favor. The explanation offered by the Chancellor was that the Government had reached its limit and could do nothing more.

**Austria.**—The enthusiastic reception accorded the Inspector of the Austrian army, Baron Conrad v. Hötzen-dorf, by the authorities and the entire population of Bukarest; his decoration by the King of Roumania with the highest order of the Crown, and the return visit made to the Austrian Emperor by the Roumanian heir apparent are events which have elicited the most hearty appreciation from the Austrian press. They are an open display of friendliness which at the present critical juncture is highly valued at Vienna.—The cost of the remote war preparations made by Austria has already risen to 130 million crowns, and a complete mobilization will call for 800 million more. The issue of treasury bills amounting to 500 million crowns has already been sanctioned by the Government. Too much confidence is not placed in the friendliness of Russia. The latter country, according to a current report, has concentrated half a million troops within the circle of the Polish fortresses, while she has dispatched her Polish regiments towards the Caucasus or the interior of the country. Austria, on the other hand, according to an English statement, is forming three armies, a northern and an eastern wing against Russia, and a southern section against Serbia. These rumors, however, are not officially confirmed. Russia declares that she desires only peaceful relations with Austria. The Austrian press, on the other hand, claims that the persistence of Serbia is due to Russia, and that one word from the latter Power would bring Serbia to terms.—In opposition to the governmental policy is the attitude of the southern Slavs and Czech radicals, who are determined to obstruct all preparations

for war. The demands of Serbia are looked upon by them as entirely legitimate and inevitable.

**Holland.**—An old age and invalid pension bill in behalf of the working classes is for some time being debated in the Second Chamber. Liberals and Socialists with singular lack of consistency will have none of it, for the sole reason, apparently, that the measure emanates from the present Conservative Administration. Interminable speeches and stacks of amendments are being resorted to for the evident purpose of killing the bill, or at least of retarding its passage in view of the approaching general elections. A popular reform measure of this kind will necessarily give additional prestige to the party in power, and appreciably strengthen its position before the country.

**Turkey.**—On December 3 an armistice was signed between Turkey and the Balkan allies, Greece excepted. The terms of the armistice have not yet been given out. The news of this first step towards peace was received very coldly in Sofia.—The situation between Serbia and Austria still causes anxiety and Russia is said to resent the warlike utterance of the Chancellor of Germany.—Greece had up to December 5 refused to sign the armistice and continued the fight alone, determining not to sign until Yanina surrendered. But the allies announce that the action of Greece meets with their approval and has not been unforeseen. Indeed, Greece may even take part in the negotiations for peace which are to be begun in London on December 13. It is hoped, and even predicted, that the assembled diplomatic wisdom of Europe will allay the Balkan terror effectually, at least for some time to come. Meantime the Austro-Servian difficulty is still a reason for international worry, but Serbia seems to be conciliatory and will probably consent to the establishment of an independent Albania.—The Americans in Constantinople announce that at no time since hostilities began have they been in danger of any kind.

**Japan.**—On Dec. 2, Lieut.-General Uyehera, the Minister of War, tendered his resignation to the Emperor, owing to the refusal of the other members of the Cabinet to accede to his demand for the increase of the army by two divisions. The difficulty of finding a successor for General Uyehera resulted in the resignation of Premier Saionji and the members of the Cabinet; but on Dec. 6, Count Terauchi, Governor-General of Korea, was appointed Prime Minister of Japan.—The trial of the Koreans charged with conspiring against the Government is still going on at Seoul. The leading criminologist of Japan is defending the accused. Judge Suzuki, the President of the Court, invariably asks the religion of the man he is examining. Several have replied that they have no religion, others declared themselves Presbyterians, and others said they were Catholics. One prisoner told of being questioned by the police regarding his relations with two Protestant ministers.



## QUESTIONS OF THE DAY

### The Church and Eugenics

#### II.

What has the Church to say about the eugenics movement? The Church says now, as the Church has said from the beginning: "Improve the race by all means, elevate humanity as high as you are able." But the human being that the Church would improve is not the more perfect brute of a materialistic evolution; he is one who stands only a "little lower than the angels," of whom Genesis says that, "the Lord God formed man of the slime of the earth: and breathed into his face the breath of life, and man became a living soul"; she would improve man, "a creature composed of body and soul, made to the image and likeness of God." And the ideal of perfection she places before mankind is the ideal Christ our Lord placed before us when He said: "Be you therefore perfect as your Heavenly Father is perfect."

The trouble with the eugenics movement as a whole is, that it views man from one angle only, and that angle a very obtuse one. Eugenists either ignore, or perhaps are ignorant of the fact, that man is not merely a physical entity; he possesses a supra-physical part, a spiritual and immortal soul, and this part is far and away the most important of the two. To quote Father Gerrard again: "The truth is, that eugenists, from Sir Francis Galton to Dean Inge, have been carried away by the initial race-horse analogy and borne on to the wrong track. The illustration of breeding for points is not one that is applicable to a being with a spiritual nature."

The Church teaches that this nature is a fallen nature and prone to evil. This proneness to evil, as Mr. Wilfrid Ward actually points out, "is not a mere theory of Christianity, but a fact of experience, and to many in its degree an almost crushing one. Christianity faces the fact: it does not invent it. If you preach the doctrines of original sin and of the atonement, you at least help people to encounter it. To find the cause of a disease and its remedy, even though neither cause nor remedy accord with our own preconceived view of things, is preferable to the fool's paradise which simply denies that we are ill because we cannot understand the illness. . . . The objections to the doctrine are equally objections to the facts of experience, while the doctrines recognize the facts and make them more and not less bearable and intelligible."

But the Church goes further. She teaches that this fallen nature has been restored by the Incarnate Son of God. By His Life, Passion and Death Christ merited for all the restoring grace; and the application of that restoring grace to each individual soul by an act of the free will of each individual brings that soul back once more to its pristine stainlessness. This restoring grace we call sanctifying grace, and in its train come the

theological virtues of Faith, Hope and Charity, with the cardinal virtues, Justice, Prudence, Fortitude and Temperance. With these the human will is fortified against any and all temptations; with them the observance of the moral law is made possible, and even easy; without them vain is the hope of any lasting or enduring morality; and without morality eugenics is not only an absurdity, it is positively unthinkable.

Thus does the Church get down at once to the fundamentals of any lasting race culture unhesitatingly and unerringly. Without much impropriety we may say that the eugenics of the Church is the eugenics of the will, of the will that is fortified by sanctifying and actual grace. He would be a rash eugenist, indeed, who would imagine that legislation, segregation and other suggested eugenic measures would be effective without the will, especially in view of the fact that members of the medical profession seem to be agreed that the various cures prescribed for such diseases as inebriety, nervous debility, feeble-mindedness, phthisis and perversion are valueless unless the patient's will cooperates.

Practically, the will is supernaturally restored and strengthened by the reception of the Sacraments. In Baptism the heavenly heritage of grace is restored, and man receives that which is fundamental to an enduring moral life, sanctifying grace. He becomes spiritually alive, just as when soul and body are first united he becomes physically a living being. In Confirmation his soul is strengthened to resist those agencies that would seek to wreck his moral life. Penance sets him once more in the right path; it lifts him up again, if he has fallen from his high estate; it brings about his spiritual resurrection if he be morally dead. Holy Eucharist feeds his soul, so that it is nourished into enduring supernatural strength. Extreme Unction fortifies him in the supreme hour when the weakened body drags most heavily upon the spirit. Matrimony insures him all the aid he needs, and insures it in superabundance, in that blessed state in which the preservation of the race is secured. Holy Orders, finally, guarantees to the flock of God's children its legitimate consecrated shepherds, who guide with authority in the intricate paths of faith and morals, and stand as perpetual intercessors before the Throne of the Most High for the world of men.

Take now the racial poisons, alcoholism, lead-poisoning, venereal diseases. The Church assuredly does not undervalue the remedies that eugenists propose, such as segregation, prudent enlightenment and legislation. But she sees with unerring instinct that the only real preventative of alcohol poisoning is the cardinal virtue of temperance; she recognizes, and her experience of twenty centuries is behind her, that the only real preventative of venereal disease is the angelic virtue of purity; she claims, and has never ceased to claim, that the only real preventative of lead-poisoning, as of many other evils incident to our modern industrial system, is the rightly informed and rightly trained conscience of

the employer. "Not for one moment," says Father Gerrard, "would we relax or undervalue legislative forces in these matters. But mere police regulations are only fit for degenerates. The perfect man, perfect both in his God-given nature and God-given supernature, needs the higher intellectual light of revelation, and the higher volitional energy of grace."

There is another phase of the Church's eugenic activity, a very important phase, since by means of this activity the Church has done for centuries what eugenists are aiming at accomplishing with their eugenics record offices and eugenics certificates. We mean her discipline with regard to marriage impediments. Some of these, for instance those founded on consanguinity, tend directly to prevent the very terrible evils arising from the inter-marriage of blood relatives. On this point, too, Father Gerrard says very aptly: "Not merely, however, because of personal and social health does the Church impose the impediments, but for the higher claims of the spirit. The spirit lives by faith; faith is a habit of the intellect; a sound intellect, normally speaking, acts best in a sound body; therefore, does the Church enact laws pertaining to bodily health. Indeed, at one time in her history she exercised a much more particular choice in forbidding unhealthy people to marry. If she has allowed such impediments to fall into desuetude, it is only in deference to the claims of the spirit in changed circumstances. And who shall say that the limiting of the Church's power has not tended to increase those hereditary evils which the eugenicist deplures?" The Church possesses, too, that which any and every eugenics society lacks and must ever lack, that is to say, a divinely-guaranteed authority over the conscience of her children to enforce her laws. Witness her carrying out of the recent decree on marriage, "Ne Temere," in the face of intensely bigoted opposition from many quarters outside the Church.

In regard to feeble-mindedness and insanity, suffice it to say that there are Catholic colonies where such unfortunates are segregated, notably at Ursberg in Bavaria, in Belgium, and in England, and they are wonderfully successful. I need only refer to the Church's countless asylums and hospitals, which are doing marvellously effective eugenic work. Race suicide and divorce are recognized even by eugenists as anti-eugenic, as, indeed, it is self-evident that they must be. Is there any force outside of the Catholic Church that is combating these two evils effectively? And in regard to the bettering of the physical condition of the race, where has the Church ever opposed it? She knows only too well that for the vast majority of mankind a healthy body will serve the soul better than a sickly one. But she teaches, too, that bodily health is not the most important thing in the world. She can point to her saints, so many of whom have done heroic work for God and the Church, and for the good of the human race in spite of bodily decrepitude. Any priest can tell from his own experience

of many a case where a serious accident or a severe illness has been a blessing to the sufferer, for time, and especially for eternity. Eugenists are fond of holding up the example of men and women remarkable for their civic worth. They feel, and they are right, that the influence of a great character is of inestimable benefit to the whole human race. The Church has her remarkable men and women too, who have been great, but with the genius of sanctity. Beginning with the ever Blessed Mother of God, and coming down through the whole hierarchy of the saints, we have a power working by example and intercession in the souls of men, the power of the eugenics of the Gospel, that in the last analysis is the only thing that has saved and will save the human race from relapsing into the utter degradation of the mere animal.

The world has, for the most part, rejected the inspired solution which the Church offers for the riddle of life; and the world presents the sorry spectacle of trying to cure the illness of the race by remedies that poison where they would palliate. In this, as in so much else, the Church is like her Divine Founder. She fills up in her body what was wanting in the sufferings of Christ. Like Him, she triumphs when her rejection seems most complete. Her rejection by the world is no more a sign of her impotence to save the human race from ruin than the seeming utter failure of Calvary betokened the uselessness of the Redemption

M. J. AHERN, S.J.

### The Protestant Movement for Unity

Protestants complain often of what they call the unsympathetic, even harsh, tone of Catholic writers when these touch on their religious opinions. Sometimes, too, our own people are inclined to blame it. Yet when we see how any condescension on our part is abused, especially by the Protestant Episcopalians, we are confirmed in our opinion that plain speaking is the truest charity. Of late a movement has begun among Protestants to promote Christian unity, with which Catholics can have nothing to do. Still, their native kindness has led some Catholics to say nice things about the good intentions of the leaders of the movement and the desirability of unity, assuming, of course, that their words would be taken in their truest sense, namely, that a good intention will not ensure success in any enterprise about which one goes the wrong way, and that if one really desires Christian unity there is but one way to obtain it, namely, submission to the infallible authority of the Apostolic See. These Catholics cannot be pleased at seeing their delicacy misunderstood by the objects of their kindness, who take occasion from it to claim Catholic support for their movement, and to hint at Catholic participation in it.

Dr. Manning, speaking at Trinity Church on the subject, shows clearly to those who will take the trouble to analyze his words, that the movement, far from looking towards the only possible Christian unity, is as mad a



piece of rainbow-chasing as the world has ever seen. He assumes as its foundation that there is an invisible unity among all Christians. If this be so, visible unity, instead of being difficult of attainment, should be its natural consequence. It is obvious, so obvious that we hardly need St. Paul's authority for it, that Christian unity must be a unity of faith, and faith is the supernatural assent of the intellect to all that God has revealed. The act of faith includes the acknowledgement of God's existence, of the fact of His revelation, and of the channel through which this revelation comes to man. Invisible unity then can only mean that interiorly every Christian man, woman and child give intellectual assent to the same propositions under the same supernatural motive; that could one look into the minds of Dr. Manning and Pius X, he would find them the same on those matters. But, as it is natural to man to express the assent of his intellect by means of his exterior faculties, it would be morally impossible, were there really that invisible unity, to prevent it from becoming visible. Hence, the supposed foundation of the movement has no existence, as every sensible person knows very well.

Dr. Manning told his hearers that Christian unity does not mean rigid uniformity, and seemed to think, with an unjustifiable confidence, that in convincing them of this he had made a great step forward. He might as well have said that it does not consist in having everybody use the same brand of breakfast food daily. St. Paul bid the Corinthians to speak all the same thing; but he would have held him a trifle who should have explained that this did not make obligatory the exclusive use of the Greek language. But the congregation in Trinity Church did not need to be convinced of that phase of the question which they understood as well as he did. He then went on to some vague remarks about essentials, without, however, mentioning their matter. Had he done this he might have been led to analyze the notion of faith and to put before his hearers a clear exposition of what unity of faith means, to his and their great profit, but not to that of the Christian Unity movement. Coming out to Broadway they might not have turned immediately in the direction of the Centre of Unity, but they certainly would not have taken their way towards the home of the Christian Unity Commission in New York, wherever it is to be found.

Explaining still further the idea of the movement, Dr. Manning said that at present unity is impracticable, giving as the reason that it would involve the sacrifice of convictions, a thing impossible for any conscientious Christian. The movement, therefore, had in view the only practicable thing, namely, the preparing for unity in the future. He did not say whether the preparation was to consist in making Christians less conscientious, but he did say that it was not to consist in reducing, but rather in increasing the number of their convictions. The unity sought is not, he said, a religion of minimums, the preparation for it is not the seeing of how much we can

give up. It is rather to see how much each can give to that which is vital. We are not to compromise, but to comprehend. We are each to see, not how much is wrong, but how much is right in the other man.

All this sounds very fine. It is an easy sort of juggling with words, which one could undertake, like the wise clown, to keep up indefinitely. But one who pauses to analyze it is not long in finding it to be nonsense unworthy of a sensible man. It takes a Conference for Christian Unity to be like a picnic or a surprise party, in which each of the guests contributes to the common stock of provisions something the others have not got, one bringing wine, another ham, a third fowls, so that out of many such contributions a perfect banquet can be furnished. So, too, in the Conference, each denomination will bring, it is supposed, its own special doctrine, the complement of the doctrines of all others, and the sum of the doctrines so brought in will make the harmonious creed of unity. Unfortunately, this is contrary to existing facts from which we learn that every sect is constituted, not by the possession of some peculiar doctrine of its own able to be harmonized with the doctrines of others, but by the denial of some doctrine held by the body from which it separated. Methodism exists distinct from Episcopalianism through its denial of the hierarchical constitution of the Church. The founders of Episcopalianism began by denying the Pope's supremacy, and then went on to deny many other things, and so they are separated from the Catholic Church. This alone finds in its positive affirmation the reason of its existence. It exists because it teaches all nations, in all times, all truth committed to it by its Creator.

Such being the case we see that should delegates of all the sects come together to provide for unity, each would bring a distinctive doctrine that would not complete but contradict the doctrine of one or more of the others. To harmonize would, therefore, be impossible. The work of unity would consist, either in abolishing the contradiction, which according as it worked upwards by eliminating the negations, or downward by eliminating the doctrines denied, would land all the sects in the Catholic Church, or in pure Rationalism; or else in establishing an external bond only which should ignore all internal differences. In the first case, unless Dr. Manning is prepared to go much further than he has at present any idea of going, his assurance that a religion of minimums is not sought would fail. In the second, his theory that the unity to be obtained is to be the bringing into the external order the internal unity already existing would be falsified.

We sympathize with the aspirations of Protestants for unity when they desire the real thing. When they begin to take the proper steps to attain it all Catholics will stretch out a helping hand. But, despite the assurances of Dr. Manning and others, no Catholic can waste his sympathy on rainbow-chasing.

HENRY WOODS, S.J.

### Dr. Eliot and Hell

Dr. Eliot, who, we are perpetually informed, is "the noted Harvard educator" and is titled its "President Emeritus," has been recently educating the Unitarians of Boston and, therewith or thereby, the Confucians of China and the Shintoists of Japan. He told them they must not believe in the doctrines of Original Sin, or of Hell or Justification by Faith, or Atonement or the Trinity—doctrines which Unitarians had repudiated long before Dr. Eliot had repudiated the sturdy Christianity of John Harvard, and made agnosticism a favorite "elective" in the halls he had founded. However, he gave them a reason for the unfaith that is in them, which is new or freakish enough to ensure newspaper notoriety. They must not hold such doctrines, because the Chinese and Japanese wouldn't like them: "These are not acceptable to the Chinese or Japanese mind,"—imagine St. Peter or St. Paul, or even Socrates, trimming their teachings to the whim of Jew, Roman or Athenian—"but tell the Chinaman that you believe in good works and do not accept the inferiority of women, and he listens to you." Carry him woman suffrage and Boston behavior, and forthwith Jap or Chinaman will be in the way of becoming a full-fledged Unitarian. These be the final teachings, the grand educational culmination, of Harvard's most honored President and most famous pedagogue.

The fact is, of course, that it is mainly from the good works required by Christianity and not its dogmas that both Oriental and Occidental pagans and nominal Christians have been always shrinking and are shrinking now. They would cull "good works" according to their liking, and if man is free so to choose, the Chinaman has as much right to suit himself as the Bostonian, and should he need a guide will probably prefer Confucius or Buddha to Dr. Eliot. Could he attach any weight to the vaporings of the Harvard pundit, he should be rather disposed to follow more faithfully the "Light of the East" by the example of one who, having seen, deliberately turns away from the Light of the World.

But what most repels the Chinaman and Dr. Eliot is "the horrible doctrine of hell." The doctrine, though horrible is not horrible, but the place or state is, and is so intended. The law of compensation and atonement is as constant as the law of life and death. Nature avenges abuses of her laws in mind or body. Such abuses send men to hospitals and insane asylums, and impel others, who roam at large and are learned in many things, to deliver themselves of senseless ravings and blasphemous inanities. This is portion of the penalties that men must pay in this life for having persistently "rebelled against the law of their minds," and St. Paul describes them very plainly. Men are also rewarded for obeying the law of their minds, but here reward and penalty are partial and limited, and judgment is softened by mercy. But when this life and all its deeds are finished, then judgment is final and compensation is complete.

It is well to remember that a judge personifies justice, and not hysterics nor mawkishness. Mercy is meek and yielding, but justice is rigid, inexorable. If Infinite Mercy strains to the utmost limit that finite nature sets, Infinite Justice is relentless and absolute in severing right from wrong. Right must finally triumph, and should man stubbornly and finally cling to wrong, Eternal Justice must vindicate itself by apportioning adequate penalty to the wronger. Who finally repudiates God and His Law, him God will finally repudiate. Who spurns Mercy will get Justice. Mercy opens to the repentant an ocean of reward; Justice consigns the impenitent to an abyss of reprobation. In other words, they who wilfully and knowingly shut their eyes against God will never see Him; they will suffer the Pain of Loss. This is Hell. It has other pains, but this is its essence. Cut off from the distractions of earth, the soul has nought but God, its Maker, to fill its longings; and shut out by its own act from Him, it has nothing left but the eternal gnawing of its own unceasing and unsated yearnings continuously warring with its encrusted habits of sin. "If a soul has wilfully fixed itself forever in guilt," writes Rev. Robert Kane, S.J., in "God or Chaos" (New York: Kenedy & Sons), "and wilfully forever, holds relentlessly to guilt, such a soul cannot be loved by God, Who can only love good, and the lovers of good. Such a soul is, then, lost to God. If such a soul knows its loss, it has the pain of loss. This is Hell."

This has awakened salutary fear in men from China to Peru, and even Boston, whose reason perceives that violated law must have its penalty and whose judgment points out the prudence of avoiding it; but why should it excite or incense Dr. Eliot and his Unitarian friends? Neither he, judged by his last year's sketch of "the Religion of the Future" (now of the past), nor they, by the pronouncements of their authorized spokesmen, believe in a personal God, any more than in Christ's Divinity, and therefore they should not be troubled by the loss of Him. But their very anxiety to shirk the consequences of rebelling against the law of their minds shows that with all their efforts they cannot uproot the belief in God, which is radicated in the rational soul, and that mankind, when using its reason, will continue to believe in an Omnipotent God, who is its Maker and Lawgiver and Judge, and will test divine truths not by their agreeableness, but by their authority. The ultimate test that reasoning men will set in the future, as they are wont to do now and have done in the past, to the doctrines of Hell and Heaven and Atonement and Faith and Works, as to all religious dogmas, will be: Did God reveal them? Has the Church who teaches and has always taught them in His Name, been by Him constituted and authorized so to teach? The answer to these questions will continue to guide men of all races and places in their quest and acceptance of Truth, not temperamental fancies, nor climatic or racial conditions, nor pride of caste whether in China or New England.

M. KENNY, S.J.



### Methods of Teaching

The teacher who reflects on his work and experiences will probably be confronted by a phenomenon which is becoming all too common in these latter days. As he muses there will pass before his mind a shuffling army of boys who were at once his care and his despair. They were likely lads in many ways. Physically they were sound, morally they were upright. But intellectually they were impossible; and this, too, not through lack of native ability, but rather through sheer absence of ambition. At first blush this phenomenon seems puzzling, but it loses its obscurity once we call upon our larger experiences for a solution.

As we go through life we meet many men of many races and characters. And amongst this motley throng are some who are exact counterparts of our smug school-boys. They, too, are vigorous of frame, virtuous and amiable, but as inactive as the sloth, which will never move from its favorite tree save under the impulse of hunger. Conversation will soon reveal the secret of their torpor. They have few or no ideas, and those which they have are small and borrowed, and worn from prior use by many other intellectual parasites. As a consequence the will is not stimulated to great desires and sturdy deeds. It has no motive power. Thoughts are few and little and outworn. And desires and acts are commensurate with them,—no better, no worse. For the will follows on after the intellect. Our friends are like well-built ships which lie at anchor in the harbor, rising and falling listlessly on each wave, and rotting, too, for lack of fuel to propel them.

Now, though this condition is often due in part to character and careless home training, yet inefficient teaching more often plays a large part in accomplishing it. The school-room is too frequently the grave of mental power and hope and ambition. For there are two ways of teaching, and one of them is fatal to intellectual life. It ruins the very vitality of the mind and leaves it jaded and prostrate. This method is an unnatural process of stuffing unaccompanied by digestion. The teacher hastily loads his own intellect with ill-sorted, unassimilated odds and ends of knowledge, and by dint of great physical exertion worthy of a stevedore, pitches shred after shred, patch after patch, chunk after chunk into the tender minds of the pupils. Mental dyspepsia, with all its lamentable results, such as disgust for learning, follows. Ruin is at hand. For the process is violent and unnatural. By it the mind is continually overloaded and weighed down with debris of all sorts. It cannot react on its contents; they subjugate it, curb it, smother it, kill its initiative, condemn it to a passivity which in the end destroys its appetite for knowledge, and puts in its stead a tendency to nausea at the very sight of a book or the sound of a teacher's voice. A much abused stomach will refuse to perform its functions; so will a maltreated intellect.

There is scarcely need of laboring this point further. However, it can be illustrated from an analogy with a partially true example from the social life of ants. Amongst these wonderful insects there are certain individuals, the "repletes," which hang from the roof of the nest chamber, day in and day out, with crop full of food. They themselves assimilate only a tiny portion of the supply, just enough to keep them alive. Sparing towards themselves, they are nevertheless prodigal towards others. As they hang in their forced position, worker after worker approaches them to have food pumped into the crop. And should the repletes die, the workers are at a loss for their daily sustenance, and death often overtakes them. Now, though this is not all exactly square with facts, yet it exemplifies the main point at issue. The teacher is the replete, the pupil is the worker. Deprive the pupil of the support of the teacher and his fate is mental stagnation and volitional inactivity from which he cannot rebound, for that the mind has lost its elasticity through abuse. Things would be far different if a rational method of teaching had been employed, a method of guidance and suggestion, under which the mind increases both its appetite for knowledge and its relish for it.

Here, as every place else, nature offers excellent suggestions for the success of our work. And a moment's reflection will reveal all of them to us. The appetite of the mind bears a striking resemblance to the appetite of the body. In youth both are keen. They require little stimulus, and the relish consequent on their satisfaction is great. They wane with increasing years and often need a spur. What, now, is the attitude of a mother or nurse with regard to the bodily appetite of the child? Stuffing, gorging, is not tolerated. Food suitable in quantity and quality to the age and condition of the child is given in a decent, rational manner. Whenever necessary, stimulus is exerted to promote the desire for nourishment. Through gradual training the boy is brought to know his own needs and capacity, and the manner of satisfying himself, according to changing circumstances. In other words, he is educated to a point where he relies on his own resources so prudently that his conduct ensures his growth and vigor. And this is just the way the mind must be trained. In this case at least, art and science too must follow nature and help it. The teacher must exercise the utmost care to preserve and increase the natural appetite of the mind, by imparting suitable knowledge in a suitable way, guiding rather than forcing, until at last the intellect is set free from a preceptor,—strong, pliable, full of initiative and resourcefulness, eager and able to stimulate and satisfy its legitimate tendencies.

But how can this be accomplished? Many means are available. Perhaps Aristotle gives us the best suggestion in their regard by stating that wisdom has its beginning in wonder. The old sage was right, as anybody who has ever seen a class of boys pass from a lesson in calculus to experiments in chemistry or physics will realize. Nodding heads are prominent in the former case, bulging

eyes in the second. Here, then, is our first cue. For wonder is the mother of interest, and interest fosters enthusiasm. These had, half the difficulty in education is overcome. Therefore, the first effort of a wise teacher should be to arouse interest and enthusiasm in his pupils. Now, he will never accomplish this unless he himself is enthusiastic over his work. Taskmasters whose only ambition is a salary can never draw a spark from the souls of the young. Drive they may, inspire they cannot. The teacher's enthusiasm depends in large measure on his love for his vocation and his knowledge of his subject. A man who does not love his work should give it up. The sooner the better, both for himself and his charges. But love is not sufficient for success. Knowledge of the matter and the pupils must be added to it. It is well-nigh criminal for an ignorant person to enter a classroom. It is stupid for a ready man to teach without due regard for the ability and character of his pupils. In both cases failure will be the inevitable result. No man can teach what he does not know well, and no man can teach what he does know well to those whom he does not know well. As soon as a master draws near the edge of this knowledge, his manner loses vigor and conviction and becomes timid and halting. Embarrassment replaces confidence. And embarrassment is contagious, if not infectious. At any rate, there is no room for enthusiasm in such a situation. Travel over a rugged mountain road in dim twilight, in charge of an inexperienced guide, is not exhilarating either for the guide or his company.

R. H. TIERNEY, S.J.

## CORRESPONDENCE

### The Serbo-Albanian Question

BELGRADE, NOV. 16.

It is difficult to justify the interference in Balkan questions of the Powers, who had failed to protect the Christian races or alleviate their sufferings during the past thirty-four years. But Austria has a plausible plea, that of justice towards a people that kept itself distinct from its Mahommedan masters even while sharing their creed. Unhappily, the action of the greater number of the Albanian tribes in the present war has been such as to alienate the Balkan allies and make them reluctant to consider for a moment the possibility of creating a new Mahommedan State, that of Albania, in the Balkan Peninsula. It had been hoped that the Albanians of every creed would throw in their lot with the Christian forces marching against Turkey. More particularly did the Servians reckon on this help, for Servians and Albanians had joined in resisting the tyranny of the Young Turk régime during the past three years, and at the outbreak of hostilities one month ago the Servian Government distributed ten thousand guns to friendly Albanian tribes. These were the very first weapons pointed at the Servian infantry regiments as soon as they crossed the frontier. The Sultan's emissaries had done their work well; the wild fanaticism which only Islamism can arouse converted the at first hesitant Albanians into fierce opponents of the invading Christians, and the war

waged between Christian and Turk was less bitter, less vengeful than that between Christian and Albanian. Terrible reprisals were exercised on both sides. The fate of Ferisovitch, a stronghold of the Moslem Albanian tribes, is illustrative of some of the most regrettable features that sully the Balkan conflict. It was thus related to me by a Servian participant who now lies wounded in a reserve hospital of Belgrade:

"We were riding forward cautiously, for we knew that two out of every three Arnauts (Albanians) in the country were against us; but we were met outside the town by the mayor of Ferisovitch, who told us we could enter without fear, that the Turks had not come near the place since they had been driven off eighteen months ago, and that the sympathies of his tribe were with the Servians. We were very much relieved at the prospect of a good night's rest, for ourselves and our mounts were worn out; and we sent on a couple of scouts, who soon returned, confirming the mayor's statement that all was quiet in Ferisovitch. One thing only was strange. There was not a woman or child to be seen. The mayor explained that the children were in seclusion with their mothers, and we knew that Moslem women do not care to be seen, even veiled, by strangers. Afterwards we heard that the women and children had been sent into the mountains that morning so as to be out of harm's way. Our commander was greeted by a group of the older Arnauts, who walked at our side through the first street, but then fell behind. Suddenly, after a turning to the right, a volley was poured on us from the windows of the huts on either side. Our commander fell and most of the men near him. The rest of us charged forward firing right and left, and in a minute the street was swarming with Arnauts, who fought like fiends. At the sound of shots, however, the other Servian squadrons hastened to our aid, and we slew without mercy. But if further reinforcements had not arrived not one of us could have lived to tell the tale of perfidy. . . . We removed the body of our poor lieutenant and buried him with all military honors. We burned the town of Ferisovitch, and the Arnauts who had escaped to the hills could see the flames and know their day was over. The town that is to spring up in its place will be named Uroshevats, after St. Urosh, whose grave is a few miles distant. No Moslems will ever again be allowed to build a fort for bandits like Ferisovitch."

The narrator, a soldier who is little versed in politics, was of opinion that the only way to settle the Albanian question is the enforced Christianizing of the Moslem tribes. To my objections he pointed out that as they had once before adopted a new religion in order to satisfy their conquerors, they could do so again; and this time it would be more excusable, for it meant returning to their original faith.

I made a point of visiting two Albanians, slightly wounded, who were in another ward of the same hospital. They spoke fairly good Servian and answered straightforwardly, if laconically, all the questions I put to them. Their heads were bound with white muslin kerchiefs, so that I thought at first they were suffering from skull wounds. "No," said the elder, proudly. "That is our creed." And glancing at the bare or bandaged heads of the other patients, I realized the difference. The covered brow was still, to the Arnauts, a symbol of superiority. They were well looked after, they told me, but anxious to know if, their wounds once healed, they would be retained as prisoners. They were eager to return to their families and to learn if all was well with the



Padishah (Sultan). I explained to them the current fortunes of war and asked why they would not, in their own interest, unite with their brethren of the Christian tribes and make common cause with the allies. They knew next to nothing of the Malissoris, but had heard of the Mirdites. "These were separate tribes, and whatever they agreed on could not affect others. The Servians were enemies of the Islam faith, and therefore to be feared." I told them that in many districts the Bariaktars (Chiefs) of Moslem Albanian tribes had made a pact of amity with the Servians and were well treated, at which they shook their heads and said that such Bariaktars were "bad Moslems." I parted with these faithful adherents of the Padishah, impressed with their sense of loyalty, which augurs badly for peace in the future, although liberty of creed is promised them by the new governments.

The moment has come for the Slav Catholic Church to assert itself, to show the fallacy of connecting the cause of Catholicity with projects for aggrandizement of outside nations. Neither Italy nor Austria should henceforth have a word to say in religious matters concerning the Balkan peoples. By her recent conquests Servia has multiplied her Catholic population tenfold. The diocese of Uskub, which includes Ipek, Yakovitsa, Prishtin and Prisren, counts ten churches and something like 3,000 Catholic families. (Accurate statistics, impossible under Turkish rule, will soon be forthcoming.) The resident pastor, Mgr. Joseph Ramanovitch, who replaces the bishop, mostly absent in Vienna, is a Servian by birth, and equally beloved by Servians and Albanians of his flock. The town of Yamievo, with its purely Servian population, has furnished Old Servia and Albania almost all their priests and bishops. If the government of the kingdom of Servia, instead of attacking or hindering the Catholic propaganda in these parts, adopted a large and tolerant policy like that of King Nikola of Montenegro, the Albanian problem, so far as the Catholic tribes are concerned, would be easier of settlement, and Austria's best pretext for interference would cease to exist. Servia is the only Balkan country that has no direct relations with the Holy See. So long as her Catholic population was inconsiderable Austria's episcopal jurisdiction was of less moment, but under changed conditions the need for direct communication with Rome is imperative. On her attitude towards the Catholics of her new territories, Albanian and Servian, depends much of Servia's future success in administrating and assimilating.

The long coveted seaport on the Adriatic, which would make Servia economically independent of Austria, could scarcely be withheld by Albania's specious protectors if the Catholic Albanian tribes, reassured with regard to their faith and nationality, threw in their lot with the Christian neighbors all round them. It is the time to remember that Skanderbeg, of Servian origin, led the united Servians and Albanians to victories over the Moslem that remain unsurpassed even by the glorious record of the present year of grace.

BEN HURST.

#### Coalition Party in Holland

Holland will have its periodical parliamentary election during the summer of 1913. The present administration, with the exception of a short interval of Liberal ascendancy some seven or eight years ago, has been in power since 1887. It is supported by a coalition of Catholics with the various shades of orthodox Protestants. What

up to twenty-five years ago had been looked upon as the most unlikely thing ever to happen was actually brought about by the unexpected coming together of Dr. Kuyper, a leading Protestant Minister, and the late Dr. Schaepman, a Catholic priest, both being at the time members of the Dutch parliament. In spite of the impassable gulf between Rome and Geneva, these two far-seeing statesmen succeeded in persuading their respective followers to lay aside religious acrimony and join hands in the political combat against the common enemy of Christianity.

The English Dissenters' "No Popery" cry, redundant with fierce and implacable hatred, never in vehemence surpassed the old Dutch Calvinistic motto: *Liever Turksch dan Paapsch*: We would rather be Turks than Papists. The old fire for the most part has been successfully kept under cover these many years past, but it is still smouldering under the ashes. The Liberal and Socialist press of to-day is busy, working overtime, raking up the embers and trying to rekindle the dormant animosities against Catholics among the Protestant wing of the coalition. For that purpose its papers are constantly flaunting before Protestant eyes the spectre of Rome, threatening Protestant supremacy in the once favorite domain of Calvin. If it could only succeed in splitting the coalition vote, the return to power of Liberals and Radicals would follow as a matter of course.

Significant and encouraging in connection herewith is a recent utterance on the part of *De Heraut* (*The Herald*), the leading orthodox Protestant organ. Commenting on a passage in the inaugural address of Rev. Father Schrynen, Professor of Comparative Study of Languages at the State University of Utrecht, wherein the supernatural origin of Christianity was emphasized, the paper says:

"One of our Protestant organs, not entirely free from anti-papery bias, recently stated that we Protestants are as far removed from Catholicism as we are from Modernism. The incorrectness of this view is directly pointed out by the above quoted passage. Though we have no thought of minimizing in the least the chasm that separates us from Rome, nevertheless, in spite of our inherent differences, a far deeper unity of religious conviction binds us together in the warfare against unbelief. Such a unity can never exist between ourselves and Modernism. A public avowal, as contained in the passage alluded to, made courageously and without any restrictions, viz., that Christianity is the outcome not of human development, but of divine revelation, and therefore that the Christian religion differs not only in degree, but in essence as well, from all other religions (something altogether denied by Modernism), is a statement which we, together with this Catholic scholar, fully endorse."

Holland is not the least remarkable in our day for the number of its Catholic dailies. How these are being supported is a query often put forth. Facts crop out now and then that point to some of the hidden springs of their support, viz., the public and aggressive spirit shown by Catholic societies that are not afraid openly to proclaim their Catholic principles and to insist upon their rights. Thus the Propaganda Club of Hertogenbosch, the provincial capital of North Brabant, last month sent a circular letter to all the Catholic societies of that city, urging their individual members to advertise their trades, professions and business matters in the Catholic press exclusively. About the same time the National Union of Catholic Commercial Travellers addressed a letter to the proprietors and managers of the hotels and cafés throughout

the entire country, informing each and all of them that in future they were going to patronize only such of the establishments where Catholic papers and magazines may be had along with those of different persuasion.

Volapük has proved a quick and complete failure, but the Esperanto movement in Holland is displaying unwonted vigor and marking progress. A Catholic division of it has been formed in The Hague, and lately celebrated its first anniversary with a Mass and a general Communion by all its members. The object Catholics have in view by segregating themselves for the study of this latest world language is to guard against the possibility of the movement, supported as it is by the most heterogeneous elements, being turned against Catholic interests.

His Eminence Cardinal Van Rossum, Papal Legate to the late Eucharistic Congress, in his opening address made an impressive allusion to the miraculous Host of Amsterdam. Speaking in the presence of the Emperor and before an audience composed of 30,000 congressists, His Eminence most appositely referred to the visit to Amsterdam in the fourteenth century by one of the Emperor's lineal ancestors, the Archduke Maximilian of Hapsburg (then Count of Holland), who made a pilgrimage to the chapel of the Miraculous Host in that city and there obtained the cure of a malignant disease in reward of his devotion to the Holy Eucharist. In memory of this signal favor the Archduke, when afterwards Emperor, bestowed upon the city of Amsterdam the privilege of surmounting its coat of arms with the imperial crown, which emblem to this day remains a conspicuous part of the city's official seal. In a burst of eloquence the Cardinal wound up his peroration, saying: "Arise, Austria, arise Vienna, and together with the representatives of all peoples and tribes and tongues, approach the Eucharistic God; publicly manifest your faith in Him, and with all your heart exclaim: *Verba vita aeternae habes. Et nos credimus quia tu es Christus, filius Dei vivi!*" V. S.

#### After the Assassination

MADRID, Nov. 21, 1912.

Everybody is still speaking of the barbarous murder of Señor Canalejas. For a long time it will be an ordinary topic of conversation, so deep has been the impression made upon the public. Some foreign friends of mine have asked why anarchy at the present hour prefers Spain as the theatre of its deeds of blood, which seem to be more frequent and more terrible there than elsewhere. Let me begin by stating that Spain is very far from being the intolerant, fanatical, reactionary, inquisitorial nation which her systematic enemies represent her to be. If there is a country in the world where the amplest liberty has erected her throne, where any citizen is free from undue restraint, it is Spain. Not one of what are called the modern liberties is unknown here.

Our Constitution recognizes and holds sacred every right. Our laws are largely democratic and liberal. The pen and brush and spoken word, the professor's chair and the teacher's desk are allowed almost absolute immunity. There is scarcely any restraint on the manifestation of ideas and opinions, even the most absurd. Indeed, the propaganda of ideas that we tolerate in Spain would be tolerated nowhere else. Here every party is legal, every doctrine free, every sort of association developed at will. There are various theories and abuses of power, as elsewhere; but of social injustice there is no more than in any other land.

Why, then, have we anarchist crimes, as if we were under a rule of tyranny? The explanation is not difficult to find. International revolution, efficaciously seconded by certain banking enterprises, by Judaism and Freemasonry, aspires to realize in what are called the Latin countries of Europe a form of republican government looking to the formation of a large "Republic of the West," which is to consist of France, Portugal, Italy, and Spain. A step in that direction has already been made in Portugal. From that country the revolutionists turned naturally to Spain. Cooperation of the army would be absolutely necessary; but our soldiers have no idea of putting their swords at the disposition of anarchy: the loyalty and discipline of our military institutions can be relied upon. The monarchy finds here its surest support, and while this loyalty lasts revolution is impossible. Hence on both sides of the Pyrenees the revolutionists aim at removing from political and social power the men who by their authority, ability, and success sustain the national institutions; and as far as may be they keep up a constant state of agitation by means of strikes and riots. Hence the two attempts on the life of Maura and the fatal one on that of Señor Canalejas. Hence the sinister threat hanging like a cloud over our statesmen, whether conservative or liberal, whether they enlarge their program or restrict it. Remove from the throne its necessary support, make government impossible by taking away its leading men. Such is the plan.

When two years ago the news of the easy success of revolution was flashed from Portugal, Spaniards without number said: "We are badly situated between two sectarian and atheist republics—France and Portugal: we shall have to be on the alert." But little effort was made in Spain to hinder the evil. Active communication continued between the revolutionary parties in Spain, Portugal, and France. Pablo Iglesias frequented Paris; Magalhaes Lima, Madrid; and the Spanish republicans, Lisbon. Projects of loans from French banks for revolutionary purposes in Spain became a matter of newspaper notoriety; but our government did nothing to hinder them. The anarchist plot is by no means relinquished. The murder of Señor Canalejas is not an isolated fact: it is the outcome of a vast political plan, for which the *Apaches* of Paris, the *Carbonarios* of Portugal, and the Socialists of Madrid, with Pablo Iglesias at their head, join hands. To men of observation the deed of Manuel Pardo is no solitary crime, as has been falsely pretended, but a brutal political murder planned by international revolution.

NOBERTO TORCAL.

#### In a French Village

PARIS, Nov. 25, 1912.

The stranger who gathers his impression of French country life from certain plays, novels or newspapers, or even from the sight of the empty churches in the immediate neighborhood of Paris, carries away an imperfect picture of French rural life, viewed from a religious standpoint. Broadly speaking, there is at present, since the break with Rome more especially, a renewal of religious activity in Paris and the large centres and a distinct falling off of religious practice in small provincial towns and in many country villages. The action of the Catholics in these places is naturally less efficient and vigorous than in more important centres; the pressure exercised by Government is more perceptible, there is more apathy, indifference and a less combative spirit.



There are certain country villages in the departments that surround Paris, and even in the more distant regions of Champagne, Burgundy and parts of Normandy, where daily Mass is celebrated all the year round in an empty church and where, even on Sundays, no men and very few women attend the services. The small children, who are still under the influence of the Curé, form the majority of the congregation.

Very different, happily, is the state of things existing in the West of France, in the district that extends to the west of Angers, in that portion of the *département de Maine et Loire* that is still spoken of as *la Vendée militaire*, in memory of the "war of giants," waged in 1793 by the peasants of the country against the Revolution.

The sufferings of their forefathers, who fought and died for their religion and their priests, seem to have brought a blessing upon their descendants of to-day. The Vendéens of 1793 were a God-fearing, peaceable, simple people; they accepted the new régime submissively, if not willingly, until the Government laid violent hands on their churches and persecuted those among their priests who refused to take the schismatic oath demanded of the clergy. Then, untrained as they were in the art of war, with no equipment but their farming implements or their old-fashioned guns, they rose up against their oppressors and, with the spirit of discipline that still distinguishes them, they begged their *châtelains* and landlords to take the lead. The war of 1793 was essentially a popular movement that originated with the peasants themselves. How it ended is a matter of history. After keeping the revolutionary armies in check for many months, the peasant soldiers were crushed by the fresh troops that poured into la Vendée. The vengeance of the Revolutionists was atrocious, and the memory of the *colonnes infernales* that laid the country waste still haunts many a Vendéan village. Two-thirds of the inhabitants were massacred by the *Bleus*, as the republican soldiers were called, and the *champ des martyrs*, near Angers, where over two thousand humble folk were shot because of their loyalty to the Church, is a favorite place of pilgrimage with their descendants.

The story of the war, the memory of the devotion, fidelity and sufferings of the peasants of that day, powerfully influence the mental and moral attitude of their twentieth century descendants. The stranger who penetrates into the inner life of these good people cannot fail to be struck by their simple yet enlightened faith, which is free from the superstitious element of their Breton neighbors. They know *why* they are Catholics and have a spiritual instinct based on a solid knowledge of their religion. In the parish from which we write these lines, situated in the very heart of la Vendée, there are between nine hundred to one thousand inhabitants and the Church is served by two priests. Both Masses daily have a large attendance, and the number of Communions that take place every year is over twenty thousand. All the men are monthly communicants; many of them communicate every fortnight or even every week. The close attendance of these good people at church is all the more praiseworthy that, with the exception of a cluster of houses that rise close to the church, they live at a distance of three or four miles, and daily Mass entails a considerable effort.

Still more remarkable is their attitude with regard to the Government schools. Here, as elsewhere, a lay or neutral school was established by the Government twenty-eight years ago, although there existed two excellent schools, founded by the lady of the manse, supported by

her and served by nuns and *frères*. The *châtelaine* was happily able to keep her schools open, lay teachers replaced the nuns and Brothers, every legal precaution was taken to make their position safe, and for over a quarter of a century the two schools, whose legal existence is unassailable, have continued their mission successfully. Nevertheless the Government school, where no pupil has set his foot, remains open, and the schoolmasters who for many years past have been sent to this nominal post continue to cultivate the garden in absolute solitude.

This is far from being a single instance; in all the adjoining villages the Government teacher presides over an empty schoolroom and the children fill the Catholic or free schools.

The influence of the clergy is still powerful among these people, whose ancestors were persecuted and martyred because they harbored the faithful priests who declined to take an unlawful oath. On one occasion in this same village, the *Curé* having heard that anti-clerical and immoral papers were being sold in his parish by news venders from afar, spoke to his parishioners on the subject and bade them expel the messenger of evil when next he appeared. This was done and the sale of the objectionable papers immediately ceased.

Together with their deference towards their priests the peasants of la Vendée have inherited from their forefathers a loyal affection for their landed proprietors, many of whom are bound to the soil by traditions extending back many hundred years. They come to the château with their troubles, their difficulties, their perplexities; they expect not only material help, but advice on matters of every kind, matrimonial as well as financial. They take it as a matter of course that the lord or lady of the manor is interested in their affairs and ready to give them the benefit of his or her superior intelligence and experience.

Let us add that the latter are worthy of the trust reposed in them. All through Anjou and la Vendée the *châtelains* are on cordial terms with their dependants, ready to listen, to advise, to sympathize and to assist. They are not, as in the immediate neighborhood of Paris, bankers or stock brokers, who never take root in the country they live in, but men and women, bearing historic names, who have inherited, together with the land they live on, traditions of helpfulness and cordial charity. Some are descendants of the leaders of *la grande guerre*, their forefathers and those of their dependants fought side by side against the *Bleus* or fell together at the *champ des martyrs*, and this fellowship creates an extra bond of union.

In spite, however, of their respect for the traditions that are part of their inheritance, the country gentlemen of la Vendée are well to the front in all the modern methods that are conducive to the welfare of their tenants. They do not talk much of philanthropy, but they practice a kindly helpfulness and sympathy more efficacious than high-flown theories, and the happy condition that is the outcome of their cordial relations with the peasants, among whom they live, is good to see. It is a pleasant change from the perpetual denunciations of Socialists and Democrats; it proves that deeds are better than words; it brings home to us the fact, unknown to those who only know France from the outside, that certain country districts are still untouched by anti-clericalism, religious without being superstitious, are submissive without servility, and in consequence, are orderly and prosperous.

ANGLO-FRENCH CATHOLIC.

# A M E R I C A

## A · CATHOLIC · REVIEW · OF · THE · WEEK

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### Socialist Advance

The increase in the Socialist vote, which has almost doubled within the last four years, indicates far more than at first sight may be apparent. It is a purely revolutionary vote. The Progressive and Democratic platforms had made adequate provision for all who were content to rest satisfied with the propaganda of social reform. Although it is believed by some that the more radical sections of the Roosevelt program have helped to give caste to the Socialist agitation, and have often been only so many stepping stones in the way to the Socialist camp, yet undoubtedly they have had their immediate effect in withholding many from such a course. Whether they have only prepared the way for a more complete Socialist victory in the future, as party editors unanimously declare, remains still to be seen.

One fact, however, is clearly established, that the explanation heretofore given, ascribing the constantly increasing vote of the Reds to a desire for reform on the part of the American people, rather than to any revolutionary conviction, is no longer tenable. From 2,000 votes in 1892, the party grew to 127,653 in 1900, to 438,688 in 1908, and now is credited with about 800,000 votes in the last elections. Socialists, with their usual enthusiasm, claim almost a million.

The most significant feature of this growth is the advance made by Socialism in labor organizations. Not only has it built up its own radical wing in the Industrial Workers of the World, and developed its political power in such vast and purely Socialistic unions as the Western Federation of Miners, but it has likewise made no inconsiderable progress in the American Federation of Labor. In the last National Labor Convention, held at Rochester, N. Y., it threw down its gauntlet to the more conservative element by naming its own candidate for the Federation Presidency in the person of Max Hayes, well known for

years as the Socialist banner-bearer within the American Federation. The strength mustered by it in this central labor organization is sufficiently evident from the results of the ballot. A total of 5,074 votes was cast for Hayes by the various representatives, against 11,974 for Gompers. These figures require no comment, especially when we remember that the candidate against Gompers in 1903 was able to poll only 1,200 votes.

It is evident, therefore, that the time has come to study seriously the late decree of the Holy See relative to the labor question in Germany, and to find how we can apply it to our own conditions. One thing is certain beyond all doubt, that we must provide our Catholic workingmen with Catholic organizations which will supply the necessary social and economic instruction. Of these each Catholic member of the American Federation must likewise be a member. Properly to equip the men who are to act as leaders in such a movement we need Catholic social study courses and above all Catholic schools of social science. The beginning of this great work is the Ketteler House, soon to be erected at Chicago.

### Civilization and War

"That Austria should go to war over Durazzo is unthinkable. It would be a crime against our twentieth century civilization." This and similar sentiments have been appearing in the daily press. We desire the preservation of peace as earnestly as any newspaper in the land, and, what is more, we pray God for it. But as we recognize that there is no greater danger to peace than to attempt to establish it on a false foundation, we may be allowed to ask, why such a war is "unthinkable." Durazzo is a key to the Adriatic. Its possession by a hostile power would hinder Austria's access to the sea. Such wars have taken place in the past, and human nature is not so changed as to exclude their possibility in the future. "But it would be a crime against our twentieth century civilization." How so? Would it check materialism, sensuality and unbelief? Would it make the Sunday newspapers disappear, or reduce the number of automobiles and the practice of joy riding? Would the Great White Way become respectable, would literature and art be no longer degraded, would there be an end to public corruption as the result of such a war? Would it cause so-called educators to cease to destroy morals and to begin to teach once more the duty of obedience to authority, the necessity of self-restraint and the objective obligation of the moral law resting on the Creator's will manifested in His creation? Would it abolish internal lawlessness and the constant strife among classes? These are the characteristics of our twentieth century civilization; and they are such that their blotting out would be a blessing unspeakable.

"A crime against twentieth century civilization" is, we take it, a euphemism for something public men do not like to think about. Modern society is so unstable that the



shock of war might overwhelm it. Hardly a crown in Europe could survive disaster on its own soil. This would be followed by revolution. Luxury has enervated many, who hope to keep comfortable life going during their time by harping on the beauty of universal peace without laying its foundations in godliness. Discontent is sapping patriotism. Nations maintain huge armies; but no one knows what these would do if ordered into the field. Such are the real reasons why rulers fear to risk a war. In the meantime the warlike races of Asia seem to be preparing against the day when they will fall on an effete Europe and still forever its feeble pratings about a civilization that knows neither God, nor right, nor virtue. And it may be that God's providence, as it did in the past, will bring out of this ruin a new Christian civilization.

### Church Conditions Baffling

The story of an Indiana village of 262 inhabitants, with sixty-eight professed Christians and only twenty church members attempting to support three churches, was related at the Federal Church Council in Chicago on December 4. Of the sixty-eight Christians in the village, the forty that were not members of the three local churches were distributed among nine denominations. It was said that no young man under twenty-one was a member of any of the three churches. The case was selected as being typical of church conditions in many of the small towns in the country.

Philosophers tell us there is no effect without a sufficient cause, and nothing exists without an adequate explanation of its existence. No country in the world affords a better opportunity to study the results of the blessed Reformation than the United States, which has been appropriately called the battle ground of the sects. In Europe, notably in England and in Germany, a State Church and State patronage have enabled an overwhelming number of one denomination to throw into the shade the rivalries and discordances of many others. Stripped of official patronage and left to fight its battles alone in this country Protestantism is seen clearly in its results. The leaven of private judgment in religious matters which makes the individual the high court of decision in what is to be believed and what is not, has been at work for over a century among the masses of the population outside the Catholic Church, with the inevitable consequence that the multiplication of creeds and churches has become one of the great phenomena of the times. Recognizing as widespread, conditions such as this Indiana village presents, well meaning representatives of State Federations of Churches would stem the evil or at least devise some common ground on which all Christians might get together and work for the common good. The prospect is not encouraging. They cannot unite as Christians without first determining what each and all will accept as fundamental. As well try to supply the base for the fabric of a dream. So long as private judg-

ment holds the citadel of the city of confusion peace will never be the portion of its inhabitants. Doubtless it will be easier to unite on a broad humanitarianism, which is merely an enlightened paganism and which is fast becoming the sole residue of a discredited and rejected Christianity.

### The Freedom of the Press

Apropos of "smothering the Press," a practice to which the dominant party in Latin American revolutions is said to be addicted, Mrs. Hugh Fraser observes in her recent "Reminiscences of a Diplomatist's Wife":

"I cannot help saying here that I have never been able to understand why interference with the press should always be the breaking point of a people's self-restraint. It is queer, when you come to think of it, because it has nothing to do with the people. Its opinions are not those of the mass of the public. It is not sufficiently well informed about any single thing in the whole world to be able to define it clearly, yet it never ceases to deafen our ears with the cry that its mission is one of education. It is founded on, managed for, nothing in the world but personal gain. And yet with all this a matter of common knowledge, the myth is still with us, and the worst accusation—in the eyes of the world—that can be levelled at a government is that it seeks to 'muzzle the press.'"

Much of what is here said would seem to be applicable nearer home. To most Americans the "freedom of the Press" is so very dear that they are willing, rather than curtail it in the least, that the owners of socialistic papers should enrich themselves by scattering broadcast principles and doctrines which are as dire a menace to the stability of our government as they are to the morals of our people.

### What the Panama Canal May Do

Some time ago we pointed out, what we think has been missed by many, that one of the chief functions of the Panama Canal will be to complete the great trade route through the Mediterranean and the Suez Canal to the China Seas and Yokohama. An examination of the routes to Australia, India, China and South Africa proved that these would be affected but little by the canal. On the other hand, the great circle from Yokohama to Panama and the great circle from Colon to Europe are such that a ship following them passes within calling distance of all the Pacific and Atlantic ports of North America. Hence the two canals give a trade route round the world leading by nearly every important port of the Northern Hemisphere. The great steamship companies have grasped this fact. The Blue Funnel Line, which already followed the route as far as Puget Sound and British Columbia, is making ready to complete it through the Panama Canal. The British India, the Glen, the Shire and other lines trading to the East are building ships for the same pur-

pose, and the Hamburg-American Line is following their example. The Royal Mail has in view a service through the Panama Canal to the American Pacific Coast and Yokohama, where it will meet the Peninsular and Oriental, and thus the two will complete the voyage round the world. As we have shown, all this means much for the Pacific Coast. What it means for Yokohama is hard to realize. It would be a strange example of the shortsightedness of man should it be found that we have constructed the canal to make that port, the meeting-place of East and West, even more than the London of the Eastern Seas, and Japan, as a necessary consequence, mistress of the Pacific.

### Heroism of Catholic Sisters

The press generally paid tribute to the heroism of the six Sisters of the Incarnate Word of San Antonio, Texas, who succeeded in saving their orphan charges at the cost of their own lives. We pointed out that the very condition of their lives and the principles that actuated them—the abandonment of everything that carnal nature craves to devote their energies of mind and frame to the care of the poor, the sick, the neglected, and the ignorant—demand a higher and more persistent heroism than the incidental sacrifice called forth by fire or flood. The actual loss of life appeals to the sensitive heart of the public, and therefore attracts the attention of editors and is recorded in glaring newspaper headlines. Equal heroism, however instructive and stimulating in its effects and causes, frequently goes unrecorded when less fatal or striking in its consequences.

A few weeks after the San Antonio incident the Convent of St. Joseph, in Washington, Georgia, was burned to the ground. No life was lost, and hence the papers discovered no material for head lines. And yet not a little was available. For forty years the Sisters of St. Joseph had conducted an Academy in one of the most non-Catholic centres of the United States, with such manifest ability that the flower of Georgia's daughters, Protestant as well as Catholic, flocked to their school, and the virus of bigotry was eliminated, and not seldom replaced by Catholic conviction. There the daughters of Joel Chandler Harris were educated, and the teaching and example of the Sisterhood had no slight influence in bringing the gentle "Uncle Remus" into the Catholic fold, for which his life and principles had marked him. Many Protestant parents entrusted their children to the Sisters of St. Joseph, and one of their most loyal alumnae is a daughter of the notorious editor of the *Jeffersonian*. But the Convent's destruction was a particularly poignant blow to the Catholics of Georgia. One of the oldest Catholic churches in the State was founded in its neighborhood nearly a century ago, and the present Superioress of the Convent, Mother Aloysius Burke, is the daughter of an Irish colonist, who some seventy years ago trudged every Sunday sixty miles to attend that church, then the

nearest to his residence. Near it is the Orphanage and Industrial School of the Savannah diocese, and in it the tenderest associations of Catholic Georgia's uphill life are clustered. At 3 a. m., a Sister awakened by smoke and flames, ordered a girl to ring the Mass bell, as usual, and in a few minutes, despite the suffocating heat and smoke, was able, with the aid of the other Sisters and older girls, who carried the younger children on their shoulders, to marshal all the students safely through the burning buildings. A Sister went back into the flames for one child who was unaccounted for, despite the danger of the immediate collapse of the building, which happened a moment after her exit. The total loss of over \$200,000 included the books and clothing and all the possessions of the students and the Sisterhood.

The brief appeal of the Sisters of St. Joseph in the Georgia papers is pathetic: "In our great need we call upon our friends to aid us." Father McMahon, the Pastor at Washington, writes: "At great danger to themselves the Sisters saved every child in their care from death, but lost all else except the honor of our Catholic Sisterhoods. The children, Catholic and Protestant, filed into the church in scanty raiment to ask God to spare their Convent home. Perhaps the Catholic public will give practical answer to their prayers when it learns of the heroic devotedness of Sisters and pupils. Their long services in a non-Catholic community have been incalculable, and their calm, intelligent heroism in sudden, imminent danger reflects credit on our Catholic Sisterhoods everywhere." Catholics are comparatively few in Georgia, but the noble spirit of the St. Joseph Sisters will find, we believe, a helpfully responsive echo in places where Catholics are numerous.

### "The Dour Old Doctrine"

The Boston *Evening Transcript* indulges in a sneer at the doctrine of Original Sin and expands its ridicule into an editorial in its issue of November 26. That coarsest of scoffers, the late Robert G. Ingersoll, was never more irreverent. The *Transcript* disavows any intention to enter the lists with those who defend man's original fall from grace. It does not take the trouble to state the doctrine or what it believes the doctrine to be, but is content with styling it the "dour old doctrine," and accepts Professor James' statement of it as the belief of those who are "willing to be damned for the glory of God."

Of course, this is a free country and the freedom of the press is one of our proud boasts. But the man who considers that freedom implies an assault on the liberty of others is abusing the privilege he enjoys as a citizen of a free land. Religious journals are naturally the proper exponents of the tenets of the denomination to which they claim adherence. They may with impunity maintain whatever they believe to be right and combat whatever they believe to be wrong. But this is quite foreign to the scope of the daily secular newspaper which profess-



edly aims at giving to its readers of all denominations the political, religious, scientific, historical, literary, economic, social and sociological, or in a word, the miscellaneous news of the day. It acts outside its sphere when it makes merry over a fundamental doctrine of Christianity, travesties what it does not understand, sighs for "a pure, cool draught of Walt Whitman and his 'divine average,'" or quotes with approval from its "well-beloved" Mark Twain a passage in which irreverence and grossness reach a climax. It is not by wounding religious sensibilities that the *Transcript* will hold the respect of any of its readers.

It is evident that the centre of interest in the Reichstag discussions are at present the Jesuit laws. The Bavarian interpretation and the ordinary privileges accorded by it were rejected by the Bundesrath as opposed to the laws of the realm. This arbitrary decision highly incensed the Catholics of Germany and called forth a debate in the Reichstag which is only the opening of a great battle to be fought for Catholic liberty and rights. Dr. Spahn, the Centrist leader, speaking in the name of his party, declared the Jesuit laws to be an attack against the Church, and against the civic rights of Catholic subjects. The existence and activity of religious orders, he showed, is intimately connected with the life of the Church, and since the Jesuits are acting under full ecclesiastical sanction, all undue limitations placed upon them is a restriction of religious liberty. The accusations against them, he proceeded to say, are false: their lives are unexceptional, their scientific labors are a blessing to the land, while their ministerial activities are most productive of spiritual good. Under the existing conditions it is impossible, he warned the Government, that Catholic citizens should possess any confidence in the Bundesrath. The speech was greeted by loud and continued cheering on the part of the Centrists, while the other parties maintained silence. The Chancellor answered that he understood the sentiment of Catholic citizens; but that against this stood the vote of forty million Evangelicals. He skilfully sought to make the Centre the offending party by asking it not to renew the Kulturkampf, not to announce a policy of distrust, and not to make of the Jesuit laws the foundation stone of its politics. To carry his measure he later went so far as to humble himself before his enemies, the Socialists, and to ask their support against the "reactionaries." In this he will not succeed, according to the declaration of Socialists themselves. In pursuance of their open-gate policies and opposition to the Government their support of the Centre is practically assured. Centrists will not, however, oppose the Government in measures demanded by the common good.

The Bulletin of the United States Bureau of Education has a special article on Latin-American students written by Mr. William A. Reid to aid the Southern Commercial

Congress in its task of acquainting Americans with the significance of the Panama Canal. Mr. Reid admits that a good many Latin-Americans already find their way to educational institutions in the United States. Many of the sons of South Americans are at present educated in Europe, largely, he believes, because they have not been informed of the advantages to be found in the United States. Perhaps Catholic Colleges here might profit by the suggestion, and make known to South Americans the many excellent colleges open to receive those Catholic students who are anxious to receive an education outside of their own country. It would be interesting to know the proportion of students from other South American republics attending the famous university of San Marcos, in Peru, or the University of Santiago, Chile. "On my last trip from Panama southward," writes Mr. Reid, "our ship carried thirty-two young men from that country to finish their education in Chile. All the boys had won their appointment on merit, and Chile wanted them in her schools and colleges. Other young men from the same country might easily be induced to come to our institutions." Should they come to the United States we certainly prefer to see the Catholic education given to these young men in their earlier years carried on as in their own country, in colleges where their faith and their religion are not ignored or, as is too often the case, misrepresented.

In France a large commission of prominent government officials has recently been appointed to investigate the causes of the rapidly declining birth-rate of that country. With a view to finding a remedy for the alarming depopulation of French cities, towns and villages, four sub-committees have been named to hand in reports on every imaginable explanation of the evil except the real one. If all the men of France will but worthily receive Holy Communion this coming Christmas, we guarantee that a more effectual stop will be put to the decline of the birth-rate than by any remedy these sub-commissions are likely to suggest, though they sit till doomsday.

The act of high renunciation with which Andrew Carnegie celebrated his seventy-seventh birthday has reduced his fortune to a beggarly \$25,000,000. With this meagre sum he doubtless hopes that by practising ingenious little economies here and there, he can keep the wolf from the door till meek-eyed Peace with a wave of her myrtle wand has disarmed Europe. Meanwhile the \$125,000,000 that this capitalist has left in charge of the Carnegie Corporation of New York will perhaps be sufficient not only to inspire with heroism our newsboys and conductors, and to provide with new libraries even the Sanjak of Novi-Bazar, but also to secure such complete control of the educational institutions of our land that, save in Catholic schools and colleges, Christianity will be banished from the classroom and the lecture hall.

## LITERATURE

**The Three Sisters of Lord Russell of Killowen and Their Convent Life.** By the REV. MATTHEW RUSSELL, S.J. New York: Longmans, Green & Co. \$2.00.

The last work of the lamented editor of the *Irish Monthly* is a brother's tribute to the memory of his three sisters, all of whom became religious. The biography of Mother Mary Baptist Russell, a pioneer Sister of Mercy in California, was published in this country after her death in 1898, and with some omissions and additions, it forms the first half of the present volume. To Elizabeth, the eldest of the sisters, whose convent name was Mary Aquin, but a single chapter is given, to their brother, the Chief Justice, another chapter is devoted, while the second half of the book is taken up with the life of Sarah, the youngest of the sisters, whose name in religion was Mother Emmanuel. All three were Sisters of Mercy, all three were superiors and two were builders. Mother Mary Baptist who led a little flock of nuns to California in 1855, was generally in office, and erected a hospital, schools, a home for the aged, and a sanatorium before her work was done. Mother Mary Aquin governed a convent in Rostrevor, built chiefly through her exertions; and Mother Emmanuel was for years the superior of the Newry Sisters of Mercy.

The most interesting portion of this book many readers will find to be Mother Emmanuel's "Early Recollections." She pictures for us an old-fashioned Irish family in which piety flourished and parental authority was vigorously maintained. The children had each a chapter of the Bible to read aloud after dinner, and the brothers and sisters would hold little spiritual conferences on "the best way to become a saint," reaching the sound conclusion that the most effective means was "to do our daily duties as well as ever we can, and to do them in the presence of God." So it is not at all surprising that four of these five children entered the cloister. Mother Emmanuel apparently was Father Russell's favorite sister. She had a strong love for the Blessed Sacrament and seems to have inspired some of her brother's beautiful little books on the Holy Eucharist.

**The Book of Knowledge, The Children's Encyclopædia.** 20 Vols. Editors-in-Chief; ARTHUR MEE, and HOLLAND THOMPSON, Ph.D. New York: The Grolier Society; London: Educational Book Co.

This is a revised and considerably improved edition of *The Children's Encyclopædia*, reviewed in *AMERICA* of August 19, 1911. We then pointed out the great merits of the work, which laying all the fields of literature and human activity under requisition, essayed to pack into twenty large 8vo volumes everything that can interest and entertain a child. The plan of breaking up the various departments of knowledge and entertainment into acceptable or digestible sizes, and spreading them severally over the entire series, the various installments connected only by paginal reference, was as new as it is suitable to the youthful readers for whom it caters, and the style is fitted to their comprehension. A rich variety of fact and fancy was served up, the games and other amusements instructing while they entertained, and the adaptations, compilations and selections were generally done with taste and judgment. The department headings will indicate the vastness of the enterprise. There are Books of the Earth, the United States, Familiar Things, Wonders in Nature, Man, and the Animal Kingdom; Famous Men and Women, Famous Books, and Golden Deeds; Stories, Poems (over a thousand), All Countries, Things to Make and Do, and School Lessons in the three R's, besides Music, Drawing and French.

Very few of the 6,000 odd pages lack one illustration or more,

and these, while apt and beautiful, are always educative. The work is a treasury of attractive and instructive pictures, which, with their descriptive matter, furnish a wide variety of fascinating interest.

While acknowledging the obvious intention of the editors to give no offense to Catholics, our review indicated sundry errors, the result of an uncritical, if unconscious acceptance of Protestant and Rationalistic tradition. The American editors professed their willingness to correct whatever proved to be erroneous or injurious, and this they have evidently endeavored to do in the present edition, with remarkable success. We have noted about a hundred corrections relating to religious facts and personages, some of far-reaching importance. The positive Evolution of the former editions is now reduced to a theory. God is declared the origin of life and thought and things, and man's early circumstances are greatly improved. Giordano Bruno has ceased to be a martyr to science and is executed for heresy only, nor is Galileo now subjected to torture, though he swears "not to believe" his theory, an oath of which he will doubtless be relieved in the next edition. Elizabeth is now bracketed with Mary as a martyr-maker, and Protestant persecutions are noted. Protestant ministers have lost the distinction of pioneer missionaries, and the fruitful heroism of Catholic missionaries in North and South America is recorded. Various references to relics and indulgences are set right, and St. Dominic and Roger Bacon are handled inoffensively, if inadequately. St. Ignatius and the Jesuits are treated generously, and the story of St. Thomas Aquinas is admirably done. "The Jackdaw of Rheims," the only poem objected to among a thousand selections, has lost his position, an Irish pig has been also very properly ejected and some slight but deft changes here and there effect substantial improvement. Many events and persons of Catholic interest are described with sympathy.

There is, of course, room for further improvement. Not everything objectionable has been excluded, and outside that region, there are occasional omissions, commissions and expressions, that are discordant with Catholic judgment or taste; but considering the extent of the work and the universality of its scope, such defects are less numerous and grave than in any similar publication of a non-Catholic Company that we know of. Moreover, the Grolier Company's editors declare their readiness to correct every demonstrable error.

M. K.

**The Hysteria of Lady Macbeth.** By ISADOR H. CORIAT, M.D. New York: Moffat, Yard & Co. 75 cents.

Dr. Coriat claims that "if the tragedy be read anew in the light of modern psychopathology, the interpretation herein given will be found the only adequate one, namely, that Lady Macbeth is an accurate example of hysteria" (p. 1), or, as he says later on (p. 34), "the irresponsible victim of a definite psychoneurosis." The study he has given us in abnormal psychology brought into contact with Shakespeare's great tragedy is indeed highly interesting; but we must confess we have still to be convinced that the author has made good his contention. While summing up the results of his study we were reminded of a story told of a certain tutor, who used to appraise the tentative interpretations of difficult passages suggested by one of his pupils with the remark: "Really, it's very ingenious, but I fail to find it in the commentators." This is the criticism we are inclined to pass on Dr. Coriat's interpretation of Lady Macbeth's character, and by "the commentators" we understand the mass of educated men who are slow to accept new conclusions and will continue, we doubt not, to remain unshaken in their conviction that Lady Macbeth is to be considered something far different from an idealization of a victim of hysteria. We may add, too, that the verdict of the plain man, a stranger to preconceived scientific theories, is usually more accurate and



trustworthy than the judgment of one who has a theory to exploit and who in endeavoring to justify his contention fails to take into account several factors of no small importance. And this is one of the chief reasons why we cannot find ourselves in agreement with the author's study in psychoneurosis, or, as it is frequently called, psycho-analysis.

The sudden and unwelcome appearance in consciousness of past painful experiences, particularly if they are of a criminal nature, may well be due to a sense of guilt. The sting of conscience, the keen edge of remorse, "the compunctious visitings of nature," the suspicions of a mind ever fearful that crime will out, the torturing of a soul even to despair by higher agencies than nature, and above all, the action of grace. All these are facts quite as incontestable as the "complexes," "repressions," "sensor," and various other mental mechanisms which psycho-analysis would emphasize so much. May not the former considerations, particularly the crushing of nobler instincts and the constant resistance to the promptings of grace, explain Lady Macbeth's conduct just as plausibly as the latter? Certainly, the deeply religious sense, generally conceded to Shakespeare by his critics, would seem to bear us out. Dr. Coriat lays scant stress on the factors we have enumerated; and nowhere in his study does he reckon with the religious element, the workings of grace.

For this reason, too, we find his explanation of the genesis of dreams far from adequate or satisfactory. A man's dreams may point strongly to certain tendencies due to natural dispositions, hereditary influences, favorable or unfavorable surroundings, education and the like, but they are assuredly no infallible index of his character, the making or marring of which rests ultimately with his own free will. The author's conclusions are based largely on his analysis of the sleep-walking scene; and since he accentuates, unduly as we think, minor elements to the utter neglect of others, such as those we have mentioned above, we are forced to believe that his premises are too narrow to warrant the broad conclusions he would draw from them. Even granting that Lady Macbeth shows symptoms of hysteria in her somnambulistic state, it is illogical to infer from the data afforded that she must be regarded from the outset of the play as "the irresponsible victim of a definite psychoneurosis."

J. A. C.

**Carmen Sylva and Sketches from the Orient.** By PIERRE LOTI. Authorized Translation by FRED ROTHWELL. New York: The Macmillan Co. \$1.00.

The first two papers in this book are about Elizabeth, Queen of Roumania, whom the author first met in her castle of Sinaia, in a wild part of the Carpathian Mountains, and visited a second time while she was living in exile at Venice.

"Pierre Loti" introduces "Carmen Sylva" sitting in her royal palace, illuminating a missal or reading to her enraptured maids of honor what she has just written. He takes leave of her in a tawdry hotel in Venice, where she lives a chronic invalid, and with only two attendants, but tirelessly writing still. It seems that her desire to marry the Crown Prince of Roumania, to one of her court favorites was the cause of this violent change of fortune.

As the "Porte," for divers weighty reasons, is not so "Sublime" to-day as a dozen years ago when the third paper in this volume was written, Mr. Loti's admiration for the charms of Istanbul may now be somewhat qualified. "What will become of this poor though mighty Turkey," he asks, "so proud in the times when a nation's power was founded on faith, sublime ideals, and a noble personal courage?" Christian Europe seems to be preparing an emphatic answer to the question. "A Few Forgotten Pages of 'Madame Chrysanthème'" and "Japanese Women in 1890," the two concluding papers of the book are interesting pic-

tures of modern Japan. The translation appears to be a very good one.

**Madrigali.** By T. A. DALY. Philadelphia: David McKay. \$1.00.

The numerous friends and admirers whom Mr. Daly's "Canzoni" and "Carmina" have made for him, will welcome this new volume of Madrigals. Old acquaintances like Giuseppe, 'Tonio, Rosa and Carlotta are met again and are as diverting as ever. For instance the present that the latter's husband has bought for her wedding anniversary is a "leetla pad so sof' an' theek" for her pretty head.

"An mebbia so eet halp her too

For carry more dan now she do."

The devotion of Rosa's spouse is also utilitarian in its character for he tells us how he cannot see a "horse so strong dat pull an worka so" without thinking of "da girl" he loves "da best." 'Tonio's prayer to "San Patrice," the sympathetic Padre Angelo's "peencha snuff," Aunt Rosa's faith without works, and 'Tonio's inability to "tal her how I feel" are in the author's happiest vein. The Irish "Madrigali," if such things be, are hardly equal to the "Canzoni" in that dialect, and many a reader of this volume would like to find in it more verses of "The Vestibule" type. But of course a poet, especially one of Mr. Daly's productiveness, cannot always do himself justice.

**Facts and Theories.** By SIR BERTRAM C. A. WINDLE, ScD. F.R.S., etc. London: Catholic Truth Society. 1 shilling net.

We have to complain so often of incompetent persons who undertake to write large books on subjects on which they are very scantily informed, that it is a comfort to find a competent person content to write a little book on matters he knows thoroughly. Such a person is the learned President of University College, Cork, and such a book is the one now before us. Hence it is full of solid matter. Every word in it tells. It should be welcomed by all, but especially by those timid Catholics who live in chronic fear of modern science, expecting every moment to see its certain deductions overwhelm their faith.

The first and second chapters, which are fundamental, inasmuch as they show the wrongheadedness of those sciolists who are loud in proclaiming that science and faith are irreconcilable, are also, perhaps the most interesting for the general reader. They discuss the accusations of bias and dogmatism so persistently urged against us. Bias is an inordinate inclination to a preconceived opinion. Catholics, of course, incline very much to the truths of revelation; they do more, they hold on to them, and suspect that science which professes to disprove them. But this is not inordinate. On the contrary the inclination of many scientists to their preconceived opinion that faith is incompatible with scientific research and that the light of reason must inevitably quench the light of revelation, is inordinate. Consequently the vice of bias is most deeply rooted in those who are the readiest to accuse us of it. Dogmatism is a vice when it asserts arrogantly as certain that which is not. Here again the vice is found, not among Catholics, but among the inordinate boasters of their science. Sir Bertram Windle points out that the real men of science are less subject to these vices than the popular lecturers and writers, who make assertion after assertion in a way that moves their betters to despise them. Unfortunately these are the persons who stand before the world as the prophets of modern science. They are imposed upon us by newspapers and magazines, while the serious men of science are hardly known. Hence the value of Sir Bertram's little book to the ordinary man.

We find notable examples of bias and dogmatism in many who are always telling us how impartial they are. The critical historian has a strong bias against mere tradition, and he dogmatizes as if he were infallible in his conclusions. Handling his paltry scraps of documents he tells us that he is going to give us the whole truth without fear or favor, ignoring utterly the fact, that the whole truth in matters historical is very difficult to attain, as almost any serious review of the history of even some modern questions, however abundantly documented, shows plainly enough. Such an historian's work is chiefly destructive; for the farther back one goes the fewer are the documents. Yet some Catholics are so taken by this method, that they imagine, for instance, that in reforming the breviary the Holy See will do away with the Agathas and Sebastians and Clements and Cecilians, and that the lessons of the second nocturn for the saints who survive, will be always *Beati N.* or *Beata N.* A careful, critical reading of the circular addressed lately to Bishops and superiors of religious orders would dissipate this idea, we think.

Another valuable chapter in Sir Bertram's book is on the abuse of the terms "Nature" and "Science." The remaining seven, if not quite so bright in style—their matter being more serious—cannot be neglected by any Catholic with the most ordinary acquaintance with biology. They discuss the dogmatic assumptions of popular science with regard to life and its origin, Darwinism, the origin of man and the destruction of morality and morals, the necessary result of that dogmatizing. The publishing by such a man as Sir Bertram Windle of such a book at the insignificant price of one shilling is an apostolic work, of which we recommend all to avail themselves without delay.

H. W.

**My Unknown Chum "Aguecheek."** With a Foreword by HENRY GARRITY. New York: The Devin-Adair Co. \$1.50.

In the mid-years of the last century Charles Bullard Fairbanks, over the pen-name "Aguecheek" contributed to the *Boston Evening Gazette*, a series of essays and sketches of travel of such literary interest and promise that they were published anonymously in a volume to which the author's pen-name was given as a title. Fairbanks was born in Boston, March 19, 1827, and shortly after leaving school was made assistant librarian of the Boston Athenæum. He had been brought up a Unitarian, but became a Catholic on November 11, 1852, and determined to study for the priesthood. His studies were, however, interrupted by attacks of illness and in the hope of ameliorating his health he changed successively from the seminary at St. Hyacinth, Canada; Holy Cross College, Worcester; S. Sulpice, Paris; the Collegio Pio, Rome—where he received minor orders—and at Aix in Provence. No permanent relief being obtained he was forced to return to Boston and there devoted himself to literary work as one of the editors of the *Pilot*, and as a contributor to the *Evening Gazette*. One of the very popular devotional books of the last generation, "Memorials of the Blessed," was compiled from a series of his writings in the *Pilot*. "The first impression any intercourse with him would make," writes one of his fellow students in Rome, "was that of his honest and straightforward character. His mind was stored with treasures of ancient and modern literature and these combined with quick inventions of his own ready intellect gave him extraordinary conversational power." His old ill-health returning he went back to Paris in June, 1859, as foreign correspondent for the *Boston Transcript*, and died there on September 3, following.

It is "Aguecheek," the old volume of essays that the Devin-Adair firm now reprints with a changed title. The "foreword" added by Henry Garrity is an extraordinary compo-

sition. In it he explains that he first came across the book in 1878, when it was loaned to him by a friend. Since that time he had made it, he says, his constant literary companion, and has been much surprised that he has found only "three persons who knew the book at all." Without enlightening us as to the breadth of his investigations he adds:

"Charles B. Fairbanks is the reputed author, but the records show that he died in 1859, when but thirty-two years old, an age that the text repeatedly discredits. . . . Some necessary changes have been made in the text. In offering the book to the public, and reluctantly changing the title I am following the insistent advice of friends—critics and scholars—whose judgment is superior to my own. No one seemed to know the meaning of 'Aguecheek' (taken no doubt from a character in 'Twelfth-Night') and few could even spell or pronounce the word. Moreover there is not the remotest connection between title and text."

After such an amazing confession indignation would seem futile at the courage that has not only appropriated Fairbanks' work and changed its title, but even attempts to deprive him of the repute of its authorship. It might, however, be tempered by the satisfaction of having the old book in the market again in excellent De Vinne dress, and by the hope that in a second edition the misleading foreword may be replaced by an appreciative memoir of Fairbanks—material for which is at the command of any intelligent student of New England's literary history—and the restoration of the title under which the book secured its public favor and standing before its present self-constituted sponsor was born.

"God or Chaos," by Rev. Robert Kane, S.J. (P. J. Kenedy & Sons), is a brilliant exposition of basic truths that demands further notice. It meets the most fundamental of current errors, and is as pleasant in the reading as it is profitable.

"The Church and Social Problems," Father Husslein's recent book has been receiving good notices from the secular and religious press. The work "deals with its subject in vigorous fashion," observes the *Newark Evening News*. "Whether the author is combating Socialism or is pointing out the social ideas and work of his church, there suggestively appears again and again the truth that the essentials of life are spiritual and whatever the character of social movement, the moral and spiritual essentials need stronger emphasis to counteract materialistic tendencies." "To the student of social problems," says the *Boston Evening Transcript*, "the volume will be of value, showing what the Catholic Church is doing to hold the masses; while to the Catholic it will be an incentive towards concerted action against Socialism." The *Irish Catholic* of Dublin thinks the book so interesting and practical a "treatise on a matter of real importance," that that journal purposes to bring the author's counsels under the notice of its readers in a series of articles. The *Liverpool Catholic Times* finds the book's argument "clear and well sustained"; the *Messenger of the Sacred Heart* believes that every priest should "have the work in his library" and should also "recommend it to the men of his congregation who may be called on to answer the attacks of Socialists in the workshop or the store; while a very favorable notice of the book in the December *Ecclesiastical Review* concludes with the verdict: "Taking the book as a whole, it is solid and relatively thorough. It is throughout stimulating, both to thought and to action. While scholarly in matter, it is pleasing and popular, in the best sense, in style."

The English Dominicans are perseveringly continuing their translation of the "Summa Theologica" of "the Angelical."



the third number, QQ LXXV—CXIX, comprising the "Treatise on Man" and the "Treatise on the Divine Government" makes a volume of 561 pages. We hope that the priests and librarians who purchase this work will be numerous enough to make it a financial success. Washbourne and Benziger are the publishers.

### BOOKS RECEIVED

- American Book Co., New York:**  
Physical Laboratory Guide. By Frederick C. Reeve, E.E. 60 cents.
- Houghton, Mifflin Co., New York:**  
Humanly Speaking. By Samuel M. Crothers. \$1.25.
- P. J. Kennedy & Sons, New York:**  
God or Chaos. By Rev. Robert Kane, S.J., \$1.25; A Hundred Years of Irish History. By R. Barry O'Brien.
- H. L. Kilner & Co., Philadelphia:**  
The Adventures of Four Young Americans. By Henriette E. Delamare, 60 cents; Nellie Kelly. By Henriette E. Delamare, 60 cents; Amelie in France. By Maurice Francis Egan, 70 cents.
- The Macmillan Co., New York:**  
Socialism from the Christian Standpoint. By Father Bernard Vaughan, S.J., \$1.50; England Under the Old Religion. By Francis Aidan Gasquet, D.D., \$2.00.
- Frederick A. Stokes Co., New York:**  
The Lighter Side of Irish Life. By George A. Birmingham. \$1.75.
- J. B. Lippincott Co., Philadelphia:**  
Recent Events and Present Policies in China. By J. O. P. Bland.
- Desmond Fitzgerald, Inc., New York:**  
My Friends at Brook Farm. By John Van Der Zee Sears. \$1.25.
- B. Herder, St. Louis:**  
Spiritual Exercises for the Purgative, Illuminative and Unitive Ways. By J. Michael of Coutances, \$1.35; The Communion of Saints. By Rev. Charles F. McGinnis, Ph.D., \$1.50.
- Longmans, Green & Co., New York:**  
In St. Dominic's Country. By C. M. Antony; William George Ward and the Catholic Revival. By Wilfrid Ward, \$2.40.
- The Grolier Society, New York:**  
The Book of Knowledge. (20 Vol.) New and Revised Edition.
- German Publication:
- Benziger Bros., New York:**  
Christusflucht und Christusliebe. Von Wilhelm Meyer.
- Pamphlets:
- B. Herder, St. Louis:**  
The Church of Christ. By Rev. Bernard J. Otten, S.J. 15 cents.
- Paul Elder & Co., San Francisco:**  
Impressions Calendar: A Book-Lover's Year for 1913. 85 cents.
- Longmans, Green & Co., New York:**  
A List of Works Mainly by Roman Catholic Writers.

### EDUCATION

#### Old Ways and New—The Old "Reading Book"— Sacred Heart Training

There is in the "Point of View" section of *Scribner's Magazine* for November a touching appeal for the old ways in educational training which one may surely describe as a cry out of the heart from one who knows. "Shall we continue," asks the writer, "to uphold that 'electivism' which Dr. Münsterberg says was 'meant to bring the blessings of freedom, but principally brings the destruction of self-discipline?' Or shall we once more teach our children to work and not play for knowledge, believing that, after all, the 'true success is to labor,' and that the best gift we can give them is courage."

Under the caption "Froebelizing our Morals" the "Point of View" paragrapher dissects the prevalent school system whose aim is to make smooth the path of knowledge and whose methods would conceal the existence of so dull a thing as study "as though it were some disgraceful family skeleton." In the schools of to-day "there are no letters to acquire, no spelling to harass, no dates to annoy, no memorizing save what rhythm and repetition slowly and subconsciously pound into one's head. Led gently on from game to game, 'electing' the agreeable and easy" children turn their backs upon the "stiff" and difficult. Care comes all too soon to the youths and maidens in this world of ours, let them run care-free while they may. It is the plea of the unwisely kind!

"Are these kindergarten methods, carried on through college life, developing character?" asks the *Scribner* writer. "We have

learned the danger of coddling bodies; we no longer muffle our throats and cap our ears; we know the virtue of battling with the winds and breathing deep the out-of-doors. But are we not coddling moral fibre? Will it fatten on sweets, and grow vigorous on non-resistance and will heroism spring from dalliance? Can we not see already a growing fear of pain, a shrinking from perplexity, a moral 'wopsiness' in fact, that should give us pause?"

And there is the concrete example to drive home the lesson. Perhaps, says the writer, the breaking down of old restraints and the greater freedom which the years have brought suggests the reason why the danger seems to come more closely home to women. "Fifty years ago," he says, "you might search New England through and find only among the outcast and forlorn intemperate women. To-day, scattered through all our little villages, are the wrecks of souls; too weak to meet the hardships Fate has brought; finding forgetfulness in drugs and alcohol. And they are ladies—women of education, of charm—whose training and surroundings have left them too weak to meet sorrow, disillusionment, and pain."

Is there over-confidence in the hope that the turn of the wheel will bring back to us the saner methods of earlier days? When there shall have cooled the lust of experimentation so characteristic of recent educational development, shall we agree once more that popular methods and pleasant theories and study programs wrought out by teachers however keenly interested in progressive pedagogy are useful only in the measure in which they help to attain the age old object of educational training? Shall we remember that character building, after all, is of first importance in education and that true, permanent character must have its roots within, in the power of choice, in self-determination, in conscious personal effort?

In the same section of the November *Scribner's* there is another refreshing paragraph by presumably the same writer. "How often, in my childhood," it says, "when the evening shut us in the cosiness of the family sitting-room, and we gathered about the table and the big lamp, when checkers and dominoes had ceased to be exciting, some inspired member of the group suggested, 'Let's read in the Reading Book.'" And then the writer runs on in a delicious bit of reminiscence, describing the "thrills" that came to the boys and girls in the family group as each in turn read his favorite poem from the well-thumbed school book.

"Those were great hours," the writer adds, "and I question if in any other way we could have gained so naturally a response to high thoughts of heroism and a vigorous taste for the very sound of heroic words and stately rhythm." Regret is expressed, too, that for one reason or another the children of to-day have no such love of high-sounding words, clothing valiant sentiments as thrilled the hearts of their parents once upon a time. Fashions, unhappily, have changed and the sweet simplicity of the homely old ways, which other generations used in the training of children, has vanished. Has the change worked unto good? The crowded city streets where young folks roam at will under the glare of the "Great White Way" offer an alternative to the old home spirit that is not suggestive of high and elevated sentiment in our young people. And the principles and ideals that are now held out to them—in certain phases of our latter day life at least! Just by way of a counter picture here is a quotation from a recent utterance of the director of the day school of the Francisco Ferrer Association in New York. The *New York Tribune*, November 25, tells us that Mr. Boyesen, speaking on "Anarchism and the Imaginative Spirit" and addressing those present who were not anarchists—there were not a few young people among them,—said:

"If you believe it right to do a certain thing, do it, no matter what other people think. Don't be consistent. Live more in

the imagination. Dissociate your ideas and do not recognize any set moral standard. Live up to your ideals, although I can see no value in devotion to ideals."

"I suppose," says the *Scribner* paragrapher, "young people of to-day may become good citizens, but I shall always be sorry for them." Sorry, no doubt, because of the increasing difficulty of the outcome where there is so little of the ancient helpfulness to make the rough ways smooth in their traveling to the goal.

Sometimes one is tempted to agree with the oft-spoken word that we Catholics are entirely too quiescent, too readily content to hide our light under the bushel. Did the world know us better, were an honest story of our honorable achievements more frequently told from the housetops the world would be less minded to ignore us. The unadorned recital of what has been compassed in our unobtrusive way and in our poverty would force men to be fair. Only the other day there was a gathering in Chicago of old pupils of the Sacred Heart Religious. Had it been a meeting of the alumnae of Vassar or of Wellesley or of Smith, whole columns of the daily press would have chronicled the pettiest incidents of the meeting—the marvels they effect in fashioning cultured women would have been blazoned far and wide. And they who read the story would accept without question the greatness of schools that could make such a stir.

The Chicago meeting shone with no such extrinsic splendor. In the modest simplicity of their girlhood's days the ladies who had been trained in the cultured homes of the Sacred Heart met, read their papers, renewed their ties of girlish friendship, pledged once again their loyal, loving, homage to the gentle nuns who had been as mothers to them in the olden days—and not a word was written, not a newspaper found space in its columns for a sketch of the schools which had formed them.

Yet they who were present heard an address that might have opened men's eyes in wondering amazement. Some wise man has said: "Nothing succeeds like success," and what a glorious record of success Miss Katherine E. Conway, herself an old Sacred Heart girl and now an esteemed member of the faculty of St. Mary's College, Notre Dame, Indiana, describes in her brilliant survey of the results of the teaching of the Sacred Heart Religious here in the United States in the paper on "Our Former Pupils." Portions of that record might not have held the attention of many—yet it is a success for a school to count on its lists a line of "gracious social leaders, who have made of social place no excuse for frivolity, or dissipation or snobbery"; it is a success to count another long line who gave themselves to "love's greatest strength" in the sacrifice of all for God; it is a success to have formed a heart like that of the one time pupil of Eden Hall, who surrendered herself and her fortune to work for the Indians and Negroes.

Another portion of that record will appeal, however, even to those who find fame only where the world worships. It is a singularly notable thing that the Sacred Heart schools have formed many of the best of the literary workers of our land. Miss Conway's paper proudly enumerates shining names of women writers who received their training in the schools of the Sacred Heart in Manhattanville, Kenwood, Eden Hall, Detroit, Boston, Rochester, Chicago and elsewhere. No one will hesitate to concede her claims as he reads such names as Agnes Repplier, Imogene Guiney, Mary Elizabeth Blake, Mary Catherine Crowley, Alice Worthington, Mary Gilmore Carter, Sarah Brownson, Catherine Van Dyke, and the many others who have won distinguished place among America's literary leaders. The present writer regrets that Miss Conway, through inadvertence no doubt, omitted to pay fitting tribute to Margaret Buchanan Sullivan, whose remarkably strong work as an editorial writer on the *Chicago Tribune* and *Herald* during the 80's and 90's was so generally admired.

Surely the success that has come to these is proof, were proof needed, of the high order of training received by them in the homes of the Sacred Heart from women, who had they remained in the world, might themselves have shone as literary stars. No wonder the excellent work of the Reverend Mother General of these Religious, "The Education of Catholic Girls," is treasured in all Catholic Convent schools throughout America.

And it is comforting to be able to add that the tale of this success can be duplicated in the schools of many other religious teaching communities in the United States to-day.

M. J. O'C.

## SOCIOLOGY

### Government Supervision of Railways

The railway that receives special aid from the Government contracts special obligations. All know how the first Pacific roads were built in this country and in Canada. They were to pass through unsettled lands, and to induce men to undertake them, the Government granted immense tracts of land. In Canada where the difficulties were apparently greater, besides land the Government gave over a part of the road already built to the Canadian Pacific and guaranteed a dividend of three per cent. on its stock for a term of years. The Grand Trunk-Pacific is receiving extraordinary aid from the Federal Government, and the Canadian Northern from the provinces through which it passes.

With so much help the building of a transcontinental road is not a very difficult matter. The first thing is to organize the company with Smith as President, Brown, Jones and Robinson as Vice-Presidents and A, B, C, D, etc., as Directors. Then a construction company is formed to take the contracts. Of it Brown is President and Smith, Jones and Robinson, Directors. There may be a supply company to feed and clothe the workmen with Jones as President and Smith, Brown and Robinson, Directors; and a Land Company with Robinson as President and Smith, Brown and Jones, Directors. Out of these subsidiary companies the four "railway kings" make colossal fortunes, which we are not going to grudge them. The field was open. Others might have done what they did, had the opportunity been given or the energy and administrative skill been found. But we would point out that their relations to the railway are peculiar. It has not been created by their wealth or that of the shareholders. It is only indirectly the source of their present riches. It might have gone into bankruptcy immediately after having been finished and they need not have suffered. The road has been built by the Government's concessions, and these were made for social reasons of which the chief was the settling of territory hitherto unoccupied.

There is then an implicit contract between such a road and the Government, to have a very special regard for the new settlements it is the occasion of. If it brings in settlers it must watch over their interests. This it will do by carrying their produce to market at a reasonable rate, and this is the primary function of such a road. Now the public has good reason to believe that these roads are neglecting their first duty by competing among themselves for, e. g., the trade with Asia. A lumberer or a wheat grower or a coal owner can see long trains loaded with tea or silk passing his door, and if he enquires into the matter he may find that though such valuable freight could pay a high rate for transportation, it is being carried for even less than he would have to pay to get his produce carried to market. If he lives in the interior of the country and is therefore absolutely dependent upon the railway he may find the rule for freight rates to be, in the words of one of the "railway kings," "as much as the traffic can bear. He may find that, though he lives two or three hundred miles from the Pacific Coast, he has to pay more for freight from Chicago, than



those who live in the Coast towns. If he ask the reason he is told that, should he try to get his freight any other way than over the direct line, he would have to send it to San Francisco, Portland, or Seattle whence the railway would carry it to him; consequently since rates are to be determined by circumstances, it is only reasonable that his should be equal to the through rate to the coast plus an additional rate for carrying his goods back from the coast to the place in which he lives.

Clearly it was not for this that the Government gave such aid to the overland roads; and by acting in this way the railways are violating their implicit contract. They are putting their own private good before the public good, although from the very fact of their origin, they have a special duty to the latter. Hence the Government has a very special right, we may even say a very special obligation, to look into the administration of these roads and see that they fulfil the functions for which they were designed. Should this be omitted other evils follow. These railways may be found using the great power they now possess through public generosity against other roads that would build without such aid. They may go still further, and, in order to maintain their monopoly, they may impede deliberately the progress of those regions they were chartered to develop, assuming rights over what they call "their territory" that no subject, even though a powerful corporation, can pretend to.

There is a cognate question of interest just now, namely: Is a railway that has received a charter from the Government for the construction of a road, free to refuse to carry it out? The question presumes that the railway is able to build the road; for if it is really unable to do so its obligation ceases. It presumes that it refuses because it finds it more to its interest to abandon the work. Here we would ask whether a contractor who has undertaken to build me a house can throw up his contract with impunity, merely because it turns out to be more advantageous to him not to build. Evidently he cannot. If such breach of faith is intolerable among equals, how much more so is a breach of faith committed by a subject against public authority. If one holds that a charter is a free gift of the privilege of building a road he may argue that no one is bound to use a privilege. But such a position cannot be maintained. The Government has no right to give free privileges in this matter. A railway charter is granted, not for the railway's benefit, but for the common good. Hence the concession and the acceptance of a charter includes a contract, the violation of which is more than a breach of contract, it is a grave insult to public authority, deserving the severest punishment. Consequently in granting a charter, the Government should see that it has the means of compelling the receiver of the charter to carry it out, and should not shrink from using these means if necessary.

H. W.

#### ECCELESIASTICAL NEWS

L. G. Walsh, writing to the *London Tablet*, of November 23, on Catholicism in the Balkans says:

"Having seen in this week's *Tablet* a statement, translated from the *Burggrafter*, a Catholic paper published in Meran, Austrian Tyrol, that Catholicity is not tolerated in Servia, I should be glad if you would allow my personal experience to appear in your next issue, on the same subject. On May 24, 1878, I was confirmed with so large a number of Catholics in Belgrade that, the chapel being overcrowded, a pathway was made through the grounds of the Austrian Legation, to enable Bishop Strossmayer to confirm in the open those who could not gain admission into the chapel. On the previous day, the late King Milan Obrenovitch, the then reigning Prince of Servia, sent his state carriage to meet the bishop at the Danube steamer landing; and an artillery salute was fired from the fortress, to

welcome the Catholic Church dignitary. I am, therefore surprised to read that Catholicity is forbidden in Servia. I am not versed in the Servian law of public worship; and possibly there may be an obsolete statute unrepealed against Catholicity; but has the Propaganda ever tried to introduce a missionary into that country, and if so, has it met with opposition? A missionary priest, sent direct from Rome, may yet find a fruitful harvest there. In confirmation of my opinion, I would point out that religions other than the Greek are tolerated, as there are portions set aside in the cemetery for Catholics' burial. The Austrian Legation has still its chaplains; and I formed part of a large congregation last month at Belgrade, where two Masses are celebrated every Sunday. Surely, it is impossible to think that all present were Austrians. Having been brought up as a Catholic in Belgrade, and having there received the Sacraments of Baptism, Penance, Holy Eucharist, and Confirmation, it is hard for me to credit the statement that Catholicity is forbidden in Servia. I may add I have Servian friends who are Catholics."

Protestantism in China has gained much ground thanks to the inexhaustible financial supplies it has at its disposal. Prominent among the Protestants in the new Republic are Sun Yat-Sen, the former President of Nankin, Li Nen-Hung, the Vice-President, and Won Ting-Fang, the Minister for Foreign Affairs. The Protestant missions, says the *Catholic Watchman* of Madras, comprise 280,000 Christians, 3,728 schools, 4,940 foreign missionaries, 12,089 catechists, and possess a press of their own. The Bible societies fear, nevertheless, that sceptical or liberal Protestantism may become preponderant, to the detriment of work done by their missions. The Catholic Church in China, as elsewhere, presents the spectacle of perfect unity. She counts forty-four bishops in her hierarchy, 2,176 priests, and more than 20,000 catechists and teachers. The number of baptized Catholics amounts to 1,350,000 and the annual increase is computed at 74,000. To these may be added 600,000 neophytes. The future of Catholicity has become still more promising through the replacing of the French protectorate by a nunciature.

#### PERSONAL

In detailing the incidents of the havoc of the hurricane that recently devastated the greater portion of North-western Jamaica, the *Northern News* of Montego Bay says:

"Naturally, this, like other catastrophies, had its heroes, and justice demands that we give the place of honor in a long list of the performances of deeds of genuine heroism, to the Rev. Father Williams of the Roman Catholic denomination. Many this day owe their lives to the gallantry of this priest." The priest thus eulogized is the Rev. J. J. Williams, S.J., formerly of AMERICA's staff, and now stationed on the mission in Jamaica. He is well known in his native Boston and in this city, where he was for several years attached to St. Francis Xavier's College.

"Tom" Daly, the poet manager of the *Philadelphia Catholic Standard and Times*, has just won the second prize, \$250, in a contest started in the *Lyric Year* for the encouragement of American poetry. The successful poem is an ode "To a Thrush," and is one of the most beautiful, and likely to be one of the most memorable of "T. A. D.'s" efforts. It might be remarked, in passing, that the circumference of the Quaker City no longer limits his muse. We have him here in New York almost every other day adding to the brightness of one of the principal pages of the *Evening Sun*.

Professor Wessels, says the *Catholic Herald* of India, has published a pamphlet in Dutch on the travels of Antonio de Andrade, S.J., which shows that Andrade explored the Ganges from Hardwar to its source as early as 1624. An ex-

ploration of the Ganges was made by the survey officers, Roper and Webb, in 1807. Andrade's exploration appears to have been discredited because he stated that the Ganges had its source in a lake. This has been assumed to be Manasarowar, which is a source of the Sutlej, and not of the Ganges. Professor Wessels now points out that one important branch of the Ganges, the Vishnuganga, has its source in a Himalayan lake, and that Andrade's exploration was genuine.

#### LETTERS TO THE EDITOR

##### Education in the Philippines

To the Editor of AMERICA:

You will not think me too critical if I make a little comment on the article "The Educated Filipinos" in the current number of AMERICA, page 192. The statement in question formed part of Mr. Jones' speech at the Lake Mohonk Conference. What Mr. Jones says may be authoritative on account of his official position, but he is not an authority on things Philippine.

He is the author of the Jones "Independence Bill," and the speech of which AMERICA gives an extract was intended to prove the capability of the Filipinos for complete independence.

The general trend of Mr. Jones' remarks on Filipino literacy and education is good—but he is entirely wrong when he states that "the Tagalogs had attained a well-defined civilization long before the advent of either the Dutch or the Spanish." In the first place, the Dutch had no "advent" into the Islands; and secondly, according to the unanimous testimony of contemporaneous writers, the Tagalogs were pagans and savages at the time of the arrival of Legaspi in Manila, in 1571. The only approach to civilization possessed by the Tagalogs was an alphabet and written language—the characters were Arabic.

Mr. Jones' statement that "the Tagalogs . . . for ages have possessed a rich literature of their own," is false.

The Tagalogs have neither had "for ages" nor at any time at all "a rich literature of their own," nor of any one else, good, bad or indifferent. The contention that the Filipinos were civilized before the arrival of the Spaniards, was advocated by Rizal, a Filipino of mixed Chinese-Ilocano-Tagalog-Spanish blood. This man was publicly executed by the Spaniards for sedition shortly before the American occupation of the Islands.

Those whose aim it is to belittle the work of the Spanish missionaries strive to picture the Filipino as civilized before he was Christianized. Practically all books in the native language were written by the Friars. While not wishing to decry the magnificent work done by Spain for the Filipinos, it must be admitted that there was much to be supplied in her educational system. And until the time the Jesuits, on their second coming to the Islands some fifty years ago, established a Normal School, the education of the masses was greatly neglected. Let it be observed also that the native language, not Spanish, was taught in the elementary schools. Hence, our Government finding but a small fraction of the people conversant with Spanish, resolved to make English the official language of the schools; it will become the official language of the Islands after January 1, 1913.

The figures given by Mr. Jones, 230,358 boys and girls in the Philippine schools in 1866, are not so very creditable as they may at first sight appear. It is safe to say that not one tenth of these children were studying Spanish. On the other hand, the United States Government has an enrollment of over 625,000 children in its schools to-day, all learning English. It is not then, wonderful that far more English is spoken by the rising generation in the Philippines than Spanish. Out of 9,000 teachers in the public schools, 8,200 are Filipinos.

Mr. Jones well says that the Filipinos cannot be classed as an illiterate people—their literacy, however, is confined mainly to their own Malay dialects, of which there is a bewildering variety.

The casual reader might infer from the mention of Tagalogs, that these are the most important and most numerous people of the Islands.

The Visayans, however, are twice the number of the Tagalogs, and are generally looked upon as a more refined and industrious people. The Visayans, for the most part, quietly accepted the American rule, not so the Tagalogs. As is well-known, there are in the Philippines to-day 350,000 Mohammedans, who bear a deadly hatred to the rest of the Filipinos, and 700,000 savages. A distinguished ethnologist informed me that from his own personal studies in the Islands, he was convinced that what the savages of the Philippines are to-day, such, to a greater or less degree, were all the Filipinos before the coming of the Spaniards. And, he added, he could never sufficiently admire and praise the early missionaries for the stupendous work they accomplished in bringing such a number of people from the depths of savagery and paganism to Christianity and civilization.

November 29, 1912.

PHILIP M. FINEGAN, S.J.

##### Catholic Books in Public Libraries

To the Editor of AMERICA:

Your recent articles in AMERICA relative to Library Lists for young people are very interesting to me, as also the letters from those interested in the work, so I am sending you, under separate cover, a copy of our "Library Manual for Teachers and Parents," which was carefully revised by Miss Ely, Children's Librarian in the Dayton Public Library, and a most competent and sympathetic worker.

Apropos of Catholic literature in Public Libraries, Father McMillan, in AMERICA for November 9th, suggests, that Catholics holding official positions in Public Libraries, should form a plan whereby lists of books by Catholic writers could be compared and then presented for purchase or for consideration. It is a good idea and I quite agree with him, and am more than willing to co-operate with others who are interested, and will be glad to hear from them. It is more of a problem, however, to get the Catholic literature read than it is to get it on our Library shelves. I should like to hear from other librarians as to their success along this line.

Acting on the suggestion of the Dayton Branch of the Knights of Columbus, I prepared a list of books by Catholic authors in our Library. Very Rev. Dean Hickey, of St. Joseph's Church, revised this list and published it in the *Parish Messenger*, so that it reached a number of homes in Dayton. It will be published in pamphlet form later, and distributed gratuitously through the schools and elsewhere.

No doubt this will encourage the Catholic reading public to some extent here in Dayton.

MARY E. ALTHOFF,

Head of Circulating Department,

December 3, 1912.

Dayton Public Library.

#### OBITUARY

Brother Patrick Ambrose Treacy, pioneer and founder of the Christian Brothers in Australia, died recently in Brisbane, the capital of Queensland, in his eightieth year. Born in Thurles, County Tipperary, Brother Treacy began his remarkable career in Melbourne in 1868. Difficulties at the outset, says the *Southern Cross* of Adelaide, were almost overwhelming. The work, however, grew and prospered like the "mustard seed" and successful collecting tours, in which he met with generous response, enabled him to begin the foundation of the schools and colleges which are now established in all the principal towns of Australia. He began his work with only two assistants in a humble schoolroom, and he leaves behind him more than fifty educational establishments, conducted by hundreds of Christian Brothers, as the fruit of his efforts in the cause of Christian education.



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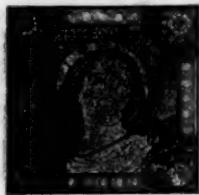
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